The LUTHERAN

KEEPING HOUSE IS A PROBLEM

Mother and children in German refugee shelter

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Prayer Plus Penicillin

IT HAPPENED in the nation's capital, at a meeting which brought together ministers of various denominations. A Lutheran was talking with a Baptist minister whose three-year-old daughter had been rushed to the hospital with a ruptured appendix the week before. There her life had hung precariously in the balance through hours of agony for the parents.

"How's your little girl coming along, Clarence?"

"She is back home and resting well, thank you, Paul. It was a miracle if there ever was one. They just poured penicillin into her, gave her large doses intravenously. Two days after the crisis, she came home. That penicillin is marvelous stuff."

"I know a good many of your people were praying hard for her recovery. That played its part, too."

"Of course, that was the most important factor. And it surely meant a lot to my wife and me to know about those prayers . . . Prayer plus penicillin . . . What a wonderful Father we have, and what resources are at His command! We ought never to stop trusting Him."

Hearing the conversation, I was struck with that phrase: *prayer plus penicillin.* One of the oldest elements in God's care for men, and one of the newest . . . the past and the present . . . religion and science joining hands . . . spiritual resources and physical resources, provided by God and used by His children. There came to me a sharper insight into the scope of God's power, and the effectiveness of His care.

—ROBERT E. VAN DEUSEN

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Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, Philip R. Ho
Nathan R. Melhorn, Earl S. Rudisill, Robert E. Van Deusen

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COVER PHOTO: This refugee family is sitting in front of the big concrete air-raid shelter (bunker), which is their home. See "This is How Refugees Live" on page 12.

THE CHURCH IN THE NEWS

Lutherans agree

There was one question to be answered before the eight churches of the National Lutheran Council could reach an agreement with the Missouri Synod on joint operation of centers for service men. Suppose a young soldier of, for example, the United Lutheran Church were to attend services in a center conducted by a Missouri Synod pastor. Would he be permitted to receive communion?

This month the answer was "yes." While the National Lutheran Council was in session in New York City, word came from the Praesidium—the Missouri Synod's executive council—approving an agreement regarding intercommunion.

A multitude of young Lutherans will soon be in training camps of the armed forces of the United States. In a few areas it will be necessary to establish service centers according to the pattern of World War II. But in most areas the near-by Lutheran churches will set up parish centers for ministry to Lutheran service personnel.

In communities where both Missouri Synod and National Lutheran Council churches exist, each will minister to its own service people. But in other communities Missouri Synod congregations agree to extend their ministry to non-Missouri Lutherans.

Careful wording

It has been traditional among Missouri Synod churches not to administer communion to members of National Lutheran Council churches. The tradition is disregarded by some Missouri Synod pastors, but strictly enforced by others.

The new agreement drives a wedge under the old wall of separation. It is carefully worded to make clear that it applies only in exceptional cases.

"It is agreed that the chaplain or pastor may commune such men and women in the armed forces as are conscious of the need of repentance and hold the essence of faith, including the doctrine of the real presence and of the Lord's Supper as a means of grace," the agreement reads.

"In exceptional situations, where a member of one group earnestly seeks admission to the Lord's Supper conducted by a representative of the other group, the individual case in each instance will be considered by the pastor concerned. It is agreed that in such cases particular synodical membership of a Lutheran in the armed forces shall not be a required condition for admission to the Lord's Supper."

Agreement with the Missouri Synod is "a tremendous advance in good will," said Dr. Paul C. Empie, National Lutheran Council executive director. "The time has come to quit saying one Lutheran is more of a Lutheran than another," said Dr. Henry H. Bagger, ULC representative in the Council.

World Action results

The Iron Curtain had shut off Lutheran World Action in most of eastern Europe. Churches in Poland were not permitted by their government to receive any more help from Lutherans of America, reported Dr. John A. Scherzer to the National Lutheran Council on Feb. 1.

Only $2,600 had been spent by Lutheran World Action in Czechoslovakia in 1950 (1949 expenditure, $109,000). Aid to the Slovak Lutherans ended when the Communist government took charge

FIRST VISIT TO NATIONAL COUNCIL OFFICES

New headquarters in New York City were open for inspection Jan. 31 during National Lutheran Council annual meeting. The Council moved to 50 Madison avenue, 11 blocks south of its office in the United Lutheran Church headquarters at 231 Madison

of all financial affairs of the churches. No money had gone to Hungary since the imprisonment of Bishop Lajos Ordass.

Biggest World Action expenditure for European church aid in 1950 was in the Russian zone of Germany. About $475,000 had been spent there. Fifteen thousand teachers had been aided in giving Christian instruction to the East German youth. Public-school classes in Christianity had been banned by the Communists. Churches provide teachers who conduct after-school classes. Funds were also provided by World Action for Christian books and papers.

West zone German churches made great progress toward self-support in 1950. They got $260,000 from Lutheran World Action, a good bit of it for congregational centers for refugees. Last year the west zone Lutherans were sending more help to churches of the east zone than they were themselves receiving from outside Germany.

Only Communist country which received more World Action help in 1950 than in 1949 was Yugoslavia. Besides $11,566 in cash, relief supplies worth $99,241 had been shipped there.

Refugees got help

About 40 per cent of the 1950 Lutheran World Action dollars are being spent in care of refugees stranded by World War II, it was reported this month to the National Lutheran Council. (*See "This is How Refugees Live" on page 12.*) Lutherans had aided more than

60,000 in finding new homes in 1950.

To the United States the Lutheran Resettlement Service had brought 23,565 DPs (12,664 of them arrived in 1950). This had cost $1,128,877 in 1950. DPs have already repaid $357,675. Other refugees had gone to Canada, South America, Australia, New Zealand.

Relief supplies

Discarded clothing and shoes which American housewives brought to their churches for shipment overseas had totaled 11,890,339 pounds in the years since the war. Along with food supplies gathered by CROP and from U.S. government surplus, shipments overseas by Lutheran World Relief were valued at $15,328,800. This was reported on Feb. 1 to the National Lutheran Council.

Government surplus commodities (powdered eggs, powdered milk, butter, cheese) totaling 8,832,627 pounds had been shipped by Lutheran World Relief in 1950. CROP (Christian Rural Overseas Program) contributions in three years had amounted to 18,690,704 pounds (value, $1,292,047).

Supplies had been shipped by Lutherans to a dozen countries. Germany got the largest share, with Austria, Palestine, Japan, Yugoslavia next. No one could estimate how many thousands of people in these countries had received from Lutherans of America the necessary nourishment and warmth which marked the margin between death and life.

Germans may go back

A few countries have decided recently that it's safe to let missionaries come from Germany. They had been banned everywhere in Africa and Asia since early in World War II.

Batak Christians in Indonesia will be glad to see German missionaries again, reported Dr. Fredrik A. Schiotz to the

FOOD FROM NORTH DAKOTA
Farmers gave grain to "CROP"

National Lutheran Council on Feb. 1 India has put German mission societies in the same status as any other societies.

To Tanganyika in British East Africa some German missionaries may be permitted to come, although none of the pre-war Germans will be allowed to return.

German Lutheran missions on a dozen fields have been kept alive by Lutheran World Action funds and American Lutheran personnel since 1939. Last summer, for the first time since 1939, German mission societies were permitted by the west zone government to convert limited amounts of Germany currency into foreign exchange for use on foreign fields.

In 1950 Lutheran World Action supplied $718,387 for support of orphaned missions. The amount in the 1951 LWA budget is cut to $650,000.

Lund-Quist to new position

For nearly five years Dr. S. C. Michelfelder had done the work of two men

DR. CARL E. LUND-QUIST
Assignment to Geneva

He had been executive secretary of the Lutheran World Federation. And he had been the chief representative in Europe of the Federation's U.S.A. Committee.

Sometime next month the Michelfelder overload will be reduced. Dr. Carl E. Lund-Quist will go to Geneva as the U.S.A. representative. Since 1948 he has been assistant executive director of the National Lutheran Council.

Not all miracles are authentic

You can't believe everyone who says he has seen the Virgin Mary, the Roman Catholic Church warned this month. There are entirely too many visions "which, to say the least, have not been checked" by the church, it was stated at the Vatican.

Among miracles which the church discredits are the eight appearances of the Virgin Mary to Mrs. Mary Anna Van Hoof in Necedah, Wisconsin. The Vatican listed these visions among others reported in France and Germany. They must not be regarded as authentic, Roman Catholics were warned, unless they are approved by the church after being "rigorously checked, both from the scientific and theological viewpoints."

Belief in too many miracles causes non-Catholics to think that "in the Catholic doctrine there are pagan infiltrations and relics of superstitions," it was said.

Pope wants to be American dictator

The things that might happen to America if Roman Catholics gain political control were described in Washington this month. The Pope could tell every American "what books cannot be read, or what motion pictures must not be seen," said Dr. Edwin M. Poteat.

The Roman Catholic Church is a "foreign imperialism" and there are "deadly parallels between Vatican policy and Kremlin policy" in international affairs, said Dr. Paul Blanchard, author of *American Freedom and Catholic Power.*

The speakers addressed the third annual conference of "Protestants and Other Americans United for Separation of Church and State." This group was organized to check Roman Catholic political power. It promoted several court battles to prevent the Roman Catholic Church from controlling public schools.

Charges against Roman Catholics were promptly denied in newspapers. Eugene Nichols, Knights of Columbus leader in the District of Columbia, said that "if Catholics ever constitute a majority here, they would not seek a union of church and state, . . . but would uphold and defend the U.S. Constitution."

Churches need permits for social halls

There is no plan to stop church construction in the United States, the National Production Administration told *Religious News Service* this month. But

"One Great Time for Sharing"

By press, radio, and television, this month Americans will be urged to give generously for church programs of overseas relief. Poster used in the appeal is shown by Dr. Stanley Stuber (right), executive secretary of the United Appeal for Christian Service

if the building plan provides a good bit of space for a dining room or auditorium not to be used exclusively as a place of worship or religious instruction, a NPA permit will be needed.

Parish buildings intended for social activities of the congregation are under the government ban. A gymnasium could also not be included without permission.

Smemo follows Berggrav

Bishop Johannes Smemo is the new bishop of Oslo and chief bishop of the Church of Norway, it was decided in late January. He takes the place of Bishop Eivind Berggrav whose resignation took effect Jan. 1.

Dr. Smemo had been bishop of Agder in southern Norway since 1946. In 1947 he was elected to the executive committee of the Lutheran World Federation.

Workshop for Lutheran writers

People who want training for writing church-school lessons for use in United Lutheran congregations will have a workshop June 5-8 at Gettysburg Seminary (*see page 17*).

Dr. Gustav K. Wiencke of the ULC Parish and Church School Board staff will be dean.

Among instructors at the workshop will be Dr. Roland Wolseley of the Syracuse University school of journalism, Prof. Walter Ferguson of Temple University, Dr. Amos John Traver of Hamma Divinity School, Dr. Harrison S. Elliott, formerly of Union Theological Seminary.

Applicants for the school will be asked by the Parish Board to submit a "workshop manuscript." Individuals who qualify will get free room and board and part transportation to Gettysburg.

World News Notes

Too good to be true

If somebody offers you on Thursday something he refused you on Monday, you may suspect you are being led into a trap. That's what many people were suspecting this month in Germany.

The Soviet-zone German parliament agreed to offer the west-zone government a plan for a united Germany. Delegates would be appointed to design a central German government, arrange for elections by secret ballot, remove all trade barriers between east and west, and regulate all police forces and weapons throughout Germany.

Most of this sounded too good to be true. Dr. Kurt Schumacher, Socialist leader, called the offer "a complicated system of swindling." The west-zone government said the German people should not let themselves be confused.

What the German Communists were offering was practically what had been proposed in 1946 by U.S. Secretary of State James Byrnes. But this time the offer came from the other side of the fence. Americans suspected that the Communist proposal was a sly strategy for blocking rearmament of West Germany and removing occupation armies, while big Russian armies camped just across the Polish border. These days nobody could trust anybody.

Second chance

Reports from Korea encouraged hope that once more United Nations forces would hold a line along the 38th parallel. Arguments were starting over again on the question of whether or not they should try to push further north.

A UN cease-fire proposal made to the Chinese Communists in December had specified that a 20-mile-deep buffer zone be established across Korea, with its southern limits along the 38th parallel. But that proposal was made while UN armies were retreating rapidly.

A lot of level-headed people believed this month that UN armed advance should hold up a while, to let diplomats work for a peaceful settlement.

Doesn't know about Stalin

Along the Korean front a Chinese Communist prisoner was questioned this month. He had never heard of Josef Stalin, he claimed. He hadn't the vaguest notion what the Soviet Union is. He had no opinion about Mao Tse-tung. He was just a soldier, commanded to fight.

The prisoner had been a farmer near Mukden, had been enrolled in the Nationalist army and switched over to the Communists when his commander did. He was one of the 400,000,000 Chinese who did as he was told.

Russians will have big ditch

Across the Soviet Union from the Baltic to the Black Sea the Russians were completing the world's longest water way. A canal linking the Volga and the Don rivers is to be finished this year.

Naval and merchant vessels will cross Russia, instead of making the long trip through the Atlantic and Mediterranean. Ukrainian coal from the Donets basin can be carried by water to the Volga, and lumber and other products can be brought back on the return trip.

Eight thousand miles of riverways in the Don and Dnieper river basins will be linked up with 18,000 miles of riverways in the Volga valley and in northwest European Russia. Many new ships are being built and port facilities at Moscow, Rostov, and elsewhere enlarged.

Worldover Press Reports

Dismantling Dismay. It may come as a surprise, but while the German people are being asked to rearm, they are protesting against the dismantling of factories, which is still going on. In general, the dismantling program has been relaxed, but plants producing important materials are being stripped.

At Hattingen, the electric furnaces of the Heinrich Foundry have just been destroyed. At Dortmund, in the Ruhr, the Dortmund Hoerder Foundry is losing a hydraulic forging press urgently needed for the production of turbine shafts.

Some Facts About Lynching. In the Soviet Russian paper *New Times,* the American novelist Howard Fast recently asserted that in the South "several hundred" Negroes are lynched every year. Few Americans can be happy over the lynching record of past years, but there has been an encouraging decline. During 1950, only one Negro was lynched, and one white man, in the entire U.S., as compared to three Negroes in 1949.

According to records compiled by the Negro Tuskegee Institute in Alabama, from 1882 to 1949 inclusive the number of Negroes lynched was 3,430 and the number of whites 1,292. Worst year in the last half-century was 1901, when 105 Negroes and 25 whites were lynched. From 1941 to 1950, lynchings of Negroes numbered 28 and those of whites two. However, from 1901 to 1910, there were 752 Negroes lynched and 94 whites.

Blow to Congressional Immunity? Senator Lester C. Hunt, Wyoming Democrat, intends to do something, if he can, to halt the character smearing of innocent persons by congressmen who make reckless charges because they are immune from suit under the law. He has served notice that he will propose a constitutional amendment striking out congressional immunity altogether.

But because he recognizes that the accomplishment of this aim would take a long time, he will concentrate chiefly on securing changes in libel laws so that a citizen who is libeled by a member of Congress may sue the government itself, just as a person may sue if injured by a government-owned truck.

Senator Hunt points out that while the Constitution renders immune to libel action statements of Senators or Representatives during "speech or debate in either House," court decisions have so extended the practice that there is now immunity from statements made before Congressional committees and even made by administrative officials who speak "within the scope of duty."

Population Perplexity. Italians have often been told that their economic problems were insoluble unless there was a drop in the birthrate. But although the birthrate has declined, the population has gone on rising at the rate of about 475,000 a year. Reason: better care for infants. Deaths of children in their first year have gone down by 26.4 per cent.

Chile's Hard-Working First Lady. Senora Rosa de Gonzales, wife of Chile's President, is one of the busiest women in South America. She has made it her special task to fight inflation, particularly as it affects food prices.

She heads up the National Association of Housewives, and with her associates carries on a continuous struggle to denounce food hoarders, deceit in weights, and unnecessary price rises. Recommendations of the Housewives' Association are given serious consideration by government agencies, and as a result of the women's work, more than 100 stores and fruit shops were closed in one month.

DEFENSE HOUSING BILL

As PLANS for mobilizing U.S. productive capacity got under way, some people in Washington were concerned with the human side of defense production. They wanted to know where people who flocked to the industrial centers for jobs were going to live and what community facilities would be available to them.

Congress faced the problem by referring to the House Banking and Currency Committee for study a comprehensive bill entitled the "Defense Housing and Community Facilities and Services Acts of 1951." As in previous cases, it became a storm center of discussion.

One cause of tension was the opposition of real estate interests. Although the bill stipulated that wherever possible defense housing should be built and financed by private enterprise, with government aid only in cases of emergency, real estate representatives expressed fear that public housing and governmental control would be "brought in by the back door."

Another source of dissension was a dispute over what government agency should administer the program. The bill provided that the Housing and Home Finance Agency (HHFA) should coordinate the defense housing program. But Oscar Ewing, administrator of the Federal Security Agency (FSA), felt that his agency should control the planning for community facilities and services.

THE PROPOSED BILL states the basic principle that planning for housing of families and for community facilities should go hand in hand with military planning for the growth of camps and industrial planning for expansion of defense industry. Its statement of policy includes the following points:

1. Defense housing shall as far as possible be reserved for rental by persons engaged in defense activities.

2. Private enterprise shall be encouraged to provide as much of the needed housing as it can, with government assistance available where necessary.

3. Construction of housing by the government shall be undertaken only where it cannot be provided otherwise. If of permanent construction, it shall be sold as soon as the demands of the defense effort permit.

4. Government-built housing shall consist of one- to four-family structures, with preference in purchase given to occupants and veterans.

5. Community facilities and services shall be provided by state and city agencies, with federal assistance where necessary. Only where this is impossible shall the government construct and operate such facilities.

6. Any federal agency performing community functions under the housing program shall consult with the appropriate state and local agencies.

COMMUNITY FACILITIES and services as defined in the bill include police and fire protection, refuse disposal, sewage treatment, water purification, operation of schools, hospitals, day-care centers, and recreational facilities. Churches are not included. Provision of a spiritual ministry to defense workers will depend on the vitality and intiative of religious groups, and the development of a cooperative relationship between church representatives and those responsible for community services in the housing program. The National Lutheran Council, during and since World War II, has an excellent record of constructive action in this field. —ROBERT E. VAN DEUSEN

This is How Refugees Live

By CHARLES R. JOY

In Germany alone there are ten million people who lost their homes during the war and now live under extreme difficulties in makeshift quarters

"THE CHILDREN CRIED every evening when they first came here," the mother told me. We sat together at the rough table in the corner of a big gloomy bunker room.

"We used to have our own home, and there was plenty of light and air, and a lovely garden. No wonder they cried when they found themselves here.

"Here in this wretched place we have no privacy. My husband and I sleep over there in the corner, and the children (five of them, from seven to 15 years old) sleep next to us on the cots. On the other side of the room is another family, also with five children. There is nothing, not even a blanket, to separate us from them."

I LOOKED AROUND the dark room: concrete floor and walls, no windows, poor ventilation, two rows of hard beds. Then I looked at the children gathered around me, dressed in rags, without shoes, thin, pale, wide-eyed. These children were condemned to live in a kind of dungeon.

It was easy to see the effect upon their health. Little Erika, seven years old, sat at the end of the table and watched me with curious, wistful eyes. Manfried, 13 years old, sat on the edge of a cot, a bit aloof, wondering who I was and what I was there for.

Was I another of those inquisitive visitors who came and questioned and photographed, and expressed sympathy with the plight of these people, promising to do something to help, and then went away and forgot? What was this America that I come from? Some said it was a great and generous country. Manfried had tasted American food. CARE had sent 33 food packages to this very bunker. But 33 CARE packages for 207 people were not very much, and this was all they had received.

"WE CAME FROM Thuringen," the mother went on. "My husband was three months in a Russian jail. The Russians forced us to leave our apartment. When my husband was released, we all hid for eight days. Then we crossed the border illegally to the British reception camp at Uelzen. They could not send us back because we were political refugees. So they directed us to this bunker in Frankfort, where we have been ever since.

"It is six months now since we came. We have had a very hard time. My husband has no work. Since he was an independent tradesman at home, with a little shop of his own, he gets no social insurance from the state. I suffer from rheumatism here. But I suffer more for the children. They look in the shop windows and see all things we can't buy, the shoes they need, the clothes they long for, chocolate and toys and everything that they used to have. They can't understand."

IN HUGE BLACK LETTERS on the con-

Dr. Joy has been on a six months' assignment to Europe on behalf of CARE (Co-operative for American Remittances to Europe).

THIS IS HOME
Mothers and children on the bench are residents of this bunker

crete wall opposite were the words "RUHE HALTEN." Be quiet! I felt like being quiet, and was thinking about what I could do to make the American people see and understand and help a little more.

But I had no time at that moment, for the mother who lived on the other side of the dismal room had come in. She wanted to tell me her story. Her five children ranged from three to 17. They had been Germans living in the Sudetenland. Her husband had been an American prisoner of war. After his release the Czechs began to expel the Sudetenland people.

This family wandered on the roads in the Russian zone for three months, and one of the children died. Finally they got to Berlin, where the mother was very sick with scarlet fever and diphtheria. Then the husband came to Frankfort and a little later she and the children followed. They were fortunate in getting an apartment and for five years they lived in it just outside the city.

But they had to leave because they could not pay the rent. So they came to this great bunker, where they had been living for three months. Twice during that period the mother had to go to the hospital. Her nerves were shattered. Her children were ill. Her husband was unemployed. Yet they were expected to pay $6.50 for the tiny space allotted to the family.

A boy of 10 stood beside her as she talked. His name was Horst. I asked him how he liked the bunker. He said simply, *"Nicht gut!"* His face was flushed and he looked ill. I felt his forehead. Obviously he had a fever.

"He ought to be in bed," I said to the mother. "He is ill."

"Yes," said she, "I know. He has a headache. But he can't stand the air of the bunker. It is so bad. So he stays outside as much as he can."

I could understand that. The girl from the CARE office who had come with me

to visit this place had already gotten a headache from the bad air, and I felt like gasping. But these people had to live in this place, and sleep in it, although at night the ventilators were turned off for some hours so the machines might cool a little.

THIS WAS THE Rodelheim Bunker in Frankfort, where 207 people were living. A good many Frankforters were there, unemployed and unable to pay the rents elsewhere. Among the 207 people were 92 children—17 of them babies under one year of age. Seventeen of the families had been there for about two years and had no hope of leaving. A good many of the people had come from the Russian zone.

The bunker had four floors with 18 halls. One person was allowed six square meters, and in some cases privacy of a kind had been secured by making blanket partitions. There were toilets and running water and kitchen facilities. Possibly conditions would be better in the future for the plans have been approved for dividing the halls into single rooms.

But no bunker was ever intended to be a human habitation. The whole idea of a bunker is inhuman. These huge concrete structures were simply air-raid shelters where people came during the bombings for shelter.

The walls are almost seven feet thick of reinforced concrete. Inside, during the war days, were benches on which the people sat while waiting for the all-clear signal. Thousands of people might crowd into these huge structures, which were always dimly lighted and poorly heated and there they found safety. Every large city had many of them.

After the war the cities had become a wilderness but the bunkers still stood. The cost of breaking them up and removing them would be colossal. It was a tragic waste to blow up bunkers when there was no place for many of the people to live. In them the people at least could live protected from the elements.

AIR-RAID SHELTER BECOMES AN APARTMENT HÖUSE

There are 207 people living in the Rodelheim Bunker in Frankfort

No Place to Go

Just before the baby was born this mother attempted suicide. A bunker is their home

So, wherever it was permitted, people crowded into the bunkers once again, and there they will remain until better homes can be constructed. Unfortunately this will not be soon, because of the ten million refugees who have come into the western zones. A thousand a day are still coming across the line from the Russian zone. Little children must continue to live in the sunless caverns of the concrete bunkers.

Not all bunkers are of the same depressing character. They can be made livable. But the cost is high. To knock a single window through the thick walls costs $700. How can an impoverished government facing all kinds of difficulties afford to knock windows through the walls of its many bunkers? But sometimes a few windows have been made, so that at least an airy and sunny meeting place for the bunker people can be made.

The Schifferstrasse Bunker in Frankfort is one of these. Four windows and a door have been knocked out of the walls in one corner of the street floor, and there people can eat, and read and write. This was possible because the *Heilsarmee*, or German Salvation Army, was operating the bunker and raising funds for its maintenance and improvement.

Women and children get sick if they stay too long in these huge structures. The nerves of all the people get ragged. They have an attack of what is called "bunker choler." Then they rage against the authorities, and threaten to take their beds out on the street to show people how bad it is inside.

This is the bunker life in Germany, to which thousands of little children are now sentenced as to a jail. Homeless boys and girls find a home in a bunker. Students pursue their studies there, and almost starve to get an education.

In Bremen some 70 deaconesses and four doctors connected with a deaconess hospital live in a seven-story bunker which until six months ago was a hospital.

Something, of course, can be done. The destroyed naval base of Wilhelmshaven has been the first to demonstrate the adaptation of bunkers. I was present at the opening of the Stortebeker Bunker, directly opposite the town hall. At Wilhelmshaven the four walls of the great bunker were blown out, leaving only six stout columns to support the structure. Then ordinary thin walls were erected to fill the spaces, and 24 apartments of great attractiveness, were constructed. Five people can live in such an apartment, and the rent is only $10 a month.

Unfortunately, this is the only transformed bunker in Germany. It costs al-

most as much for such reconstruction as to build new houses. But it has this great advantage, that it is integrating the ugly bunkers into the new community, where otherwise they would continue to be islands of ugliness.

Meanwhile what can we do for the little bunker children that remain? What can we do for little Lutz, who is now a year old? He was 12 days old when he came to the bunker, brought by his parents who did not want to work for the Russians, and so fled from the Harz Mountains, leaving behind everything they owned.

Lutz is frightfully pale and thin, and was in such bad shape that he was sent away for a little while to a vacation home to be rehabilitated. But little Lutz was homesick and cried to come back again. The home for which he was homesick was the stuffy, windowless bunker.

What shall we do for little Liselotte, seven months old, born in a bunker, and for her older brothers Gunther and Manfried? Bedbugs infest their room. The family lost everything in the bombing of Frankfort. The father cannot get a job. The mother, 31 years old, weighs only 7 pounds (*see cover photo*). The family has been living in this bunker for two years, but the emaciated frame of the little mother is evidence that she will not live there much longer. She will die if she does not get out. But how can she get out on a total family income of $7.50 a week?

What shall we do for little Erika, whose mother, before the baby was born, received notice that she could no longer remain even in the miserable bunker which was her home? The mother, in desperation, tried to commit suicide.

What shall *we* do? Why *we?* Well, if not we, who?

> Be sure to give generously this year to Lutheran World Action. It is one of the chief means of support of the Resettlement Service conducted by the Lutheran World Federation. Homes for thousands of refugees are being found in a dozen countries.

When Scripture Comes Alive

Sometimes the Scriptures seem to leap across the miles and the ages and come alive. You can feel them throbbing with your own heartbeats. It's a moving experience, and a group of us had it the other day.

A South Korean pastor—he had left his home 10 days before the invasion—was leading the worship in our meeting. He stood to read the Scripture and announced the passage: "Second Corinthians, the fourth chapter."

It was as if Paul himself were speaking.

"We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed. . . . So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day . . . because we look not to the things that are seen but to the things that are unseen . . ."

—Ralph D. Heim

They Teach With Typewriters

By GUSTAV K. WIENCKE

An eager group of volunteer writers do much of the work in preparing school books for United Lutheran congregations

THERE WERE ONLY TWO DOORS by which she could leave the church, and they were both guarded. At least so it seemed to Miss Mary. At one door stood the pastor. At the other was the Sunday school superintendent. Miss Mary knew that one or the other was sure to ask her to do something.

"Good morning, Miss Mary! So glad you could come today. *You'll be able to be the new teacher for that class of juniors now*, won't you?"

Miss Mary could hear the words even before they were spoken, and she knew what her conscience told her to say, *"Why . . . Yes . . . But . . ."* There was no dodging it, now that she was out of the hospital and on her feet again. *"But I've never taught before. And those kids!"*

Her turn came as the line moved past the minister. He began right away to invite her to take a class. "They're good children," the pastor assured her. "Besides, the lessons are explained in the Quarterly, and there are Teacher's Helps."

That was Miss Mary's only hope. The Quarterly! If anything could keep her head above water and pull her through those 30 minutes of juniors, it was the book. If she couldn't think of answers to the questions, maybe the book would help. What could she give the boys to do? Perhaps the book would suggest things.

Dr. Wiencke is a member of the Parish and Church School Board editorial staff.

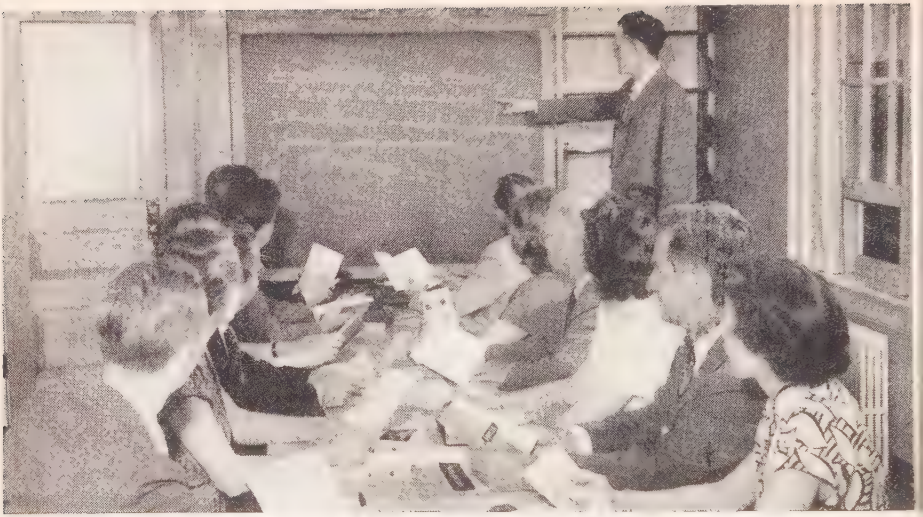
ALONG WITH MISS MARY, about seventy thousand other ULC Sunday school teachers were looking in their Quarterlies. They were looking at part of a stream of printed pages which flows regularly into Lutheran congregations across the land.

Whose ideas are printed there? Who makes up the questions that are supposed to stop 10-year-old Leslie from talking about Hopalong long enough to take an interest in the book of Joshua? Who guides that army of volunteer teachers who have enough courage and devotion to carry on the teaching work of the church?

TO MEET THE WRITERS of the Lesson Quarterlies and leaflets, we would have to travel from Oregon to New Jersey, from Ontario to Georgia. They are not professionals, like Hollywood script-writers, but strictly non-professional as far as writing goes. Yet they have quantities of practical experience in teaching.

Of course many are pastors, and every pastor has to teach. One young pastor, when asked to write a confirmation course, insisted upon first teaching it to his own class before it be given to the printer. There are husband-and-wife writers, too, like Frank and Catharine Herzel, or Donald and Margaret Irwin.

On the children's age level, especially, our writers are women. One helps to run a business. Some are schoolteachers and many are housewives. Only one, Mabel Elsie Locker, is a full-time staff writer.



Fifty individuals interested in producing church school lessons were invited last year to a four-da Writers' Workshop conducted by the Parish and Church School Board at Gettysburg Seminar

Some years ago a busy mother found time to sit down and write a brief article on how she couldn't take time to teach religion to her children. It had to be done in the kitchen while she kneaded dough and washed the dishes. Today she is author of some of the most popular and best received textbooks issued by the Parish and Church School Board.

AND THERE ARE the seminary and college professors. The names of Theodore Tappert and Ralph Heim, Harry Baughman and Herbert Alleman, Paul Heisey and Amos Traver, among others, have become familiar on lesson titlepages. A whole generation of teachers has been introduced to their task by the Hoh-Nolde "First Series" leadership texts. And new names are appearing.

A stranger, knocking at the door of a house, was greeted by one of the three tots playing on the porch. "Mother? You can't see my mother now. She mustn't be disturbed. She's writing." Because mother was busy preparing lesson material for Lutheran church-school classes

These are busy people who somehov find a way of squeezing an extra bit o time out of their days in order to writ Sunday school lessons. Not just an extr 15 minutes, either. Writing a Sunda school lesson is not like dashing off a not to the milkman.

TAKE FOR AN example any lesson fo adults in the *Augsburg Uniform Series* When the linotype operator clamps th writer's manuscript in front of him, h must set 3,675 words in type before he i finished with just one Sunday's lesson an teacher's guide, not counting Bible verses

Said a pastor who had just finishe writing one lesson, "It's more work tha six sermons!"

Those rows and rows of words hav to stand by themselves, without any hel from the writer's tone of voice or gestures They have to hold a teacher's or pupil' interest—up in Saskatchewan or in th asphalt jungle of some big U.S. city They have to open a door of understand

Success of the Writers' Workshop in 1950 resulted in plans for another on June 5-8 this year. Applicants will be screened by the Parish Board on the basis of sample manuscripts they will write

ing to some bit of Christian faith and life. Those written words have to be so linked together that they can quickly come to life in a *teaching* situation, which is a miracle indeed.

After the 3,675th word, there comes another lesson to write. Of course, not all lessons are that long. Children's lessons are shorter. But in lessons for children the writer has to learn to transmute the gospel (on the "adult" level) into "milk for babes"—without becoming childish.

Just telling stories won't do, for there are many other ways children learn than by listening. So words flow more slowly from the author's typewriter. Out of it must emerge a lesson that will click in a crowded one-room school, that will help bright or dull, faithful or irregular pupils to grow *Christianly*—by hearing, doing, thinking, worshiping, sharing.

AND SO THE TIME slips by and the clock ticks loud in the night. The editor and linotype operator will be waiting. The presses in Philadelphia are running on a carefully balanced schedule that dare not be disrupted. Over every writer's head hangs the *deadline*. Before zero hour, the last word must be typed.

"It's like housecleaning," declared a woman writer, "such a mess when you're in the midst of it, but what a grand feeling when it's all over!"

THE GRAND FEELING of a job completed is not quite the only reward the writer receives, but it may be the most noticeable. On the other end of the line there seems to be a dead silence. "Will they like the lesson? Will they use it?"

One writer saw his brain child—a bright new Quarterly, folded and tucked under the leg of a wobbly cabinet in a Sunday school room. A few letters of criticism drift into the editor's desk occasionally.

Yet there is another side. Edna Echols offered to supply handwork patterns in a brief article. She received 275 letters from people who were interested in the

offer. One writer suggested visiting a historic spot associated with a great church leader; visits by Sunday school pupils to Muhlenberg's Trappe Church took a spurt that year. Erwin Spees thought he had buried a suggestion in a *Methods* pamphlet. He discovered two years later that people in Los Angeles and Indianapolis had picked it up and put it into practice.

WE WERE WALKING against the Iowa wind with a ULC stranger at the Des Moines convention. His heart is in church work. ". . . These social questions," he said, "we've got to wake up to them. And the church has to face them, too . . . Take those old prophets. I enjoyed teaching the lessons on them. That writer, Frank Herzel, made them come alive for me!"

Some ULC lesson authors write by-line articles occasionally in national magazines and are paid accordingly. Said one such writer when she received her check for a Parish Board item (just enough to buy a book), "A Christian should tithe, and so I want to give a tenth of my writing time to the church."

TO FIND SUCH sacrificial, devoted, but also skillful and creative writers in the United Lutheran Church is a difficult task, the Parish Board has discovered. And in these times *more* writers are needed. The tempo of the battle for human souls has speeded up—40,000,000 comic books a year to drug child minds and keep them immature for a lifetime . . . elaborate textbooks in public schools . . . multi-million-dollar slick and pulp magazines . . . a flood of pagan pages.

It's for more than just the Sunday school that typewriter teachers write—vacation church schools (new books each year), camps and summer schools, leadership classes, weekday schools, children

ADVICE FROM DR. WOLSELEY
Writer at last summer's workshop consults with Syracuse University professor

of the church, confirmation classes, study groups.

And, as in Paul's day, "our talents differ with the grace that is given us. If the talent is that of prophecy, let us employ it in proportion to our faith . . . the teacher must mind his teaching."

Young People Can be Serious

By WYNNE C. BOLIEK

Under their carefree manner, young people of the church are seriously concerned about making good use of their lives. They can be encouraged to plan unselfishly

SOPHISTICATED, CAREFREE YOUTH! That is what they have been called many times. And I had been asked to deal with a large group of them in an effort to get them to have a few serious thoughts. And, of all things, I was to interest at least some of them in full-time Christian service.

Officials of the Youth Camp sponsored by the South Carolina and Georgia-Alabama synods asked me to conduct a "Christian Service Institute" in connection with the school at Newberry College last summer. I was also to work with the young people during the Leadership School which was to follow.

It was at the "Youth Camp" that I got my real experience in such a program. My first contact came when I addressed the group at the opening session. Here they were before me, 213 youths between the ages of 12 and 18, boys and girls. In addition there were a number of counselors who were themselves young people, college students, and so forth, and also the instructors. Visitors brought the total attendance at that session to about 300.

When faced with this fine group, I began to ask myself, what can I say to interest this group? Will they be helped by the message I have prepared? How can such "youngsters" be directed into full-time Christian service?

How inadequate and helpless I felt before these eager faces, restless lives, precious souls! In some way, I just don't know how, we got off to a good start.

FROM THE VERY START those youngsters were my friends. I have never had a more attentive or appreciative audience anywhere. They listened closely and were thinking with me. Afterward, without any

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Dr. Boliek is pastor of the Church of the Reformation in Columbia, S. C., and a staff correspondent of "The Lutheran."

thought of flattery, many expressed their thanks for the message, using such expressions as, "You talked in language we could understand," and "I want to talk with you sometime this week."

Other contacts came through conferences with various groups, by eating at different tables with many of them, by several "bull sessions," and numerous personal interviews and conferences. All these afforded me a valuable experience.

Various groups were asked to meet each day at 1:30 P.M. (just after lunch!) and the response was as follows: those interested in the ministry, 15; missions, 11; deaconess and parish work, 20; teaching and social work, 11; others, 8. A total of 65 out of a group of 213 youths have already made up their minds or are giving serious consideration to full-time Christian service.

The plan followed in general each day was to present briefly the call of God and the need for workers. The purpose was to arouse youth to the fact that God has a definite claim on their lives.

After the preliminary statements and presentations, questions and general discussion were used to help make it a real conference.

For example, in the group discussing the ministry, the first question was, "How can a person know for sure that God has called him?" I said, "Boys, how will you answer that question?" The answers given were intelligent and satisfactory. In helping and guiding the discussions, I feel that the part the youth had in it themselves helped to crystallize and strengthen their own thinking as well as help each other.

WHAT A THRILL to hear these youth discuss the call of God to service. Many of them gave a background of rugged experiences which led to their decisions. Some told how they persevered.

To be taken completely into the confidence of youth, to discuss the more serious aspects of life with them, are things no one can ever forget. It was splendid to walk on the campus and have several boys call from an upper window in a dormitory, "Pastor, come up and talk with us a while," or to be approached on the campus or in the "chow line" with the request, "Pastor, I would like to talk with you. When can we arrange it?"

One day at lunch I sat across the table from a young man who was quite a live wire. As I observed him and the other boys at the table, I could suppose none of them ever had a serious thought. In fact, all of us engaged in a lot of foolishness. But when the group came together to consider the call to the ministry, this young man and several others were there. They entered intelligently into the discussion.

Later this young man asked for a personal interview. We sat in the grandstand in the football field for more than an hour. Just the two of us. Here was a youth with a non-Lutheran background. What a wonderful testimony he gave on how he came to the Lutheran faith. Reared in a home where money was no problem, he was under the influence of another Protestant faith, attended a Roman Catholic parochial school for three years. Then through an older friend he began attending a Lutheran church. Later he drifted somewhat, but came back to a Lutheran group.

He became really earnest, went to a priest requesting literature on the Roman beliefs, also to a pastor in the other Protestant group requesting books and literature on the faith of this group. Then he visited a Lutheran pastor from whom he received a Luther's Catechism, and other

literature on Lutheran teachings. After going through all of the above, he decided once and for all that the Lutheran church offered the Scriptural teachings which seemed to answer best the needs of his heart.

Now this young man has the ministry in mind. He said to me, "I could wait a few years and inherit sufficient money to care for me all the rest of my life, but that is not what I want. I want to invest my life in service that will be helpful to others. I can see no better place for this than in the ministry."

OTHERS, BOYS AND GIRLS, in their personal conferences with me, told of some of the terrific problems with which they had wrestled. Some were in bad moral situations in their family life, had opposition from parents who did not want them in full-time Christian work. They had not reached their decisions without serious thought, earnest prayer, and a real desire to know and do what God wills with their lives.

I found that whether discussing full-time Christian service or something else, the open frankness and intelligence of youth were gratifying indeed. The same was true in discussing personal problems, Christian faith, or anything else. There was no hedging, beating around the bush, trying to "cover up," but straightforward statements. What a real inspiration such conferences were!

IF THOSE ATTENDING the Youth Camp at Newberry last summer are a fair sample of the youth of the church, we can be proud of our future leaders. At the same time we must put forth every possible effort to give continued Christian help and guidance so they may follow through in the right way.

It may not be necessary or best to try to fit their lives into the mold we have made, but rather instruct them in the basic Christian principles, implant and instill these day by day, and let the youth grow into the type and form of life that God wills. It is likely that they will come out better than if we would try to make their lives by the patterns of our own.

There was a lot of noise at our Youth Camp, but there was much more. We had a lot of fun and good times together. Since the camp, parents in various places have told us how their children came home thrilled by their experiences.

Our youth did a lot for me. My contacts with them as leader of the Christian Service Institute were a real blessing and benediction. I thank God for the privilege of such contact, intimate, full, fine, open, frank, with our Christian youth.

THE GOSPEL NOTE is not sin but grace, not depravity but redemption, not misery but joy. The Apostles' Creed does not contain a clause, "I believe . . . the sin of man." It is implied, no doubt, but what it affirms is "the *forgiveness* of sins". . . . Sin is not something that in our day needs to be demonstrated, and unless the preacher can say something more than that man is a sinner, he will not have anything very distinctive to say at all. What he can say, and what others are not saying, is that man can be reborn.

—HUGH THOMPSON KERR in *Positive Protestantism* (Westminster)

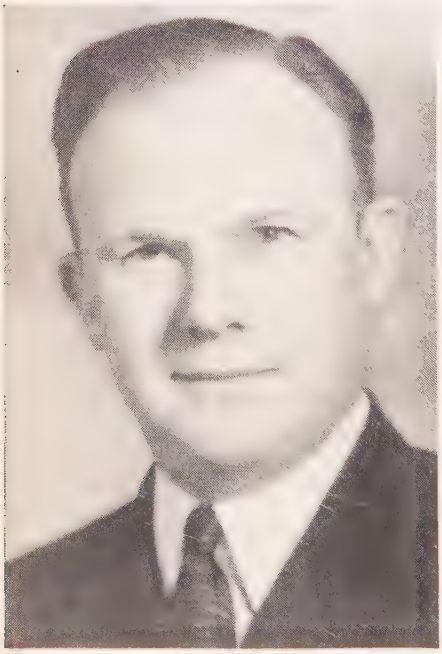
Liberia is Changing Rapidly

By PAUL C. WHITE

As roads are built into Liberia the missionaries move schools and hospitals nearer the people whom they seek to reach with the Gospel

OUR PLANE CAME DOWN at Roberts Field, Monrovia, the day after Christmas and we heard Dr. Luther Slifer say: "Welcome to Liberia." At last we had arrived on this African mission field and we were going to see at first hand how our church was doing its work here.

When we arrived at the Mission House (ULC headquarters in Liberia, and Dr. and Mrs. Slifer's home) the first thing that greeted us was Coca-Cola. Our first meal included powdered milk from the U.S., for there are no cattle for milking, consequently no milk. The station wagon we drove in was a Ford. There seems to be no end to the influence of home on us.



Dr. White is secretary of the Synod of New York. He and his wife saved up their vacation time and money to fulfill a great ambition—a trip around the world including stops at each United Lutheran Church mission field. Dr. White will report in "The Lutheran" regarding visits to the mission churches.

THE FIRST TOPIC of conversation was about roads. There aren't many yet, but they are being built. American army engineers during World War II had built approximately 80 miles and had given impetus for additional road building. From Salala to Gbanga we traveled over American-constructed roads—dirt, rock, ruts, steep grades—but they were roads.

In going from Gbanga to Belefanai we traveled over native-built roads just under construction. Natives, boys and men, hundreds of them with picks and ratan baskets that hold one shovel of dirt, were making the new road. No one was paid for his work, for each male is required to give two weeks' work on the road. Pastor Wesley Sadler caught the idea and constructed between six and seven miles of highway for $60. It's rough and rugged, and only a jeep can bounce through, but it beats walking. I mention this because in another year or two there will be ways of rapid travel among the communities. Already our 19 commissioned missionaries have 10 jeeps, trucks, pickups of one type or another.

NEW CONSTRUCTION is planned in many places. Pastor Paul L. Lewis is the mission architect and builder. Pastor

PRESIDENT TUBMAN OF LIBERIA AND DR. SLIFER OF THE LUTHERAN MISSION
The government is eager for the church to build schools, hospitals

Lewis reported he could see a million dollars worth of construction ahead if money and materials are available.

Monrovia must have its mission house as central headquarters. This is under construction and will cost about $60,000. Zor-Zor station has in the works rebuilding Curran Memorial Maternity Hospital, a duplex residence for missionary workers, three classroom units, two dormitory units, one auditorium and refectory unit, at least one missionary family residence and one chapel in Zor-Zor town. $100,000 will be needed to complete this job.

The Lutheran Training Institute (a high-school seminary and Christian workers' training school) will include four classroom units, two missionary family residences, a duplex residence, two dormitory units, auditorium and refectory, two national teachers' residences and two duplex cottages for married students. Another $100,000 will be needed.

The money the Luther League of America raised for Liberia will go into this project. Other projects will include Phebe Hospital at Bonita, a new compound at Belefanai including residences, school building, dispensary, and permanent churches at district centers.

I HAD NEVER thought mission work could be so varied. Every talent can be put to use in Liberia. Dr. Lowell Yund is the doctor at Zor-Zor and with him are native nurses and medical assistants. Five operations were done one day, and on dispensary days nearly, or over, 400 persons are treated. Missionaries who head up dispensary work include Miss Kirsten Marie Jensen at Sanoyea, Miss Maebelle Hosterman at Belefanai, Mrs. Harold Whetstone at Muhlenberg, David Mubah at Totota, Mrs. Ezra Keller at Parlakwelli.

But every missionary is his own doctor —when you're away from the states, you're on your own. You repair your own car, fix whatever needs attention and somehow keep things moving. Last Wednesday at Muhlenberg the station-

wagon brakes went bad and Pastors Martin Ruccius and Ernest Flothmeier became the mechanics to put them in order.

THE PROBLEM OF LITERACY is being tackled. Dr. Wesley Sadler heads up the Loma linguistic program. He is reducing the native dialect to writing and is translating scriptures, catechism, hymns and other literature into the Loma tongue. We saw his work in action one Sunday night at Wozi. Songs, stereopticon lectures, reading lessons, prayers made up a fascinating program. Pastor Ronald Homrighausen is doing similar work for the Kpelle people. Miss Norma Bloomquist is now associated with the Liberian government and is literacy director for the whole Republic. She showed us new textbooks and methods to be used in solving this problem among the native people.

In order to achieve the finest results each new missionary is required to learn a native dialect. Those on the field are being assigned language study. It's all difficult but very worthwhile. The hope is that people will hear the Gospel and become active followers of Christ. The missionaries are really making an impact.

WE NEED TO KEEP in mind that we are in a primitive country. There are no telephones or telegraph stations, or mail deliveries. From one point of view you are completely isolated. For example, I haven't seen a paper or heard a news broadcast since we arrived. But let me tell you about how close together we are.

Our first morning we went down to the veranda and watched Dr. Slifer confer with workers at all the mission stations. Every morning except Sunday at 6:30 A.M. everyone turns on his army field radio senders and receivers, and full information about problems, work and needs are discussed. Two missionary lives have been saved this way. While we listened in Dr. Yund gave advice to missionary parents as to proper treatment for their small son's ailment. U.S. army field techniques are in use in Liberia, but new equipment is needed.

The mail all goes to Monrovia, the main post office. Dr. Slifer gets it all and parcels it out for each mission station. Then it goes into the metal, trunk-like mail case. The next person heading for the interior is the mailman. When we took off for Totota we had mail in our possession for Pastor and Mrs. Louis Bowers, which was delivered. Then we went on to Belefanai and Zor-Zor and Wozi, and mail was given to eager missionaries. A letter from home is a tonic.

Everywhere we go we see THE LUTHERAN. News from home and facts about the church are eagerly devoured.

EVERYBODY SEEMS to be going some place. Natives go down to the river to bathe, wash their meager clothes, or get water. It seems all the natives have some parcel or load to carry on their heads. One is never too much in a hurry but it seems you keep moving. I salute the workers of our church in Liberia. Our church is on the move too.

When we traveled from Waynesu to Belefanai we were in hammocks being carried on the heads of natives. We made eight or nine miles in about four hours through the bush.

That symbolized old Liberia. Yesterday we flew 150 miles in an airplane from Zor-Zor to Monrovia in 55 minutes. That points toward the new Liberia.

We in the U.S.A. will need to move fast if we are to bring this growing work to its full stature. Forty missionaries, 13 schools with 804 pupils, 25 congregations, 61 native workers, and a dream of great things to come, show great promise for the future in Liberia.

We are Forgiven when We Forgive

By RAYMOND T. STAMM

We pray, "Forgive us . . . as we forgive," because when we are truly penitent ourselves we learn to share the Father's forgiving spirit

THE WAY OF FORGIVENESS is the way of creative suffering. Nothing less than the love that suffers long, is kind, and never fails can avail.

From the beginning men have sought easier ways. But such devices as butchering animals, fasting, self-torment, visiting holy places, and even tithing—when it is done for this purpose—are as futile as they are irrelevant. No penance can undo the consequences of our failure to do justly, to love mercy, and to walk humbly with our God.

The victims of our sins have suffered and must continue to suffer. That fact cannot be abolished. It can only be transcended, and that requires the creative love of the Cross. It does no good to shed rivers of tears if this love is absent.

Irrelevant penance is a travesty, an insult to our victims, a blasphemous attempt to bribe God and to buy our way into heaven. It distracts the sinner from the main point of his problem, which is to restore the three-way fellowship between God and man that his sins have fractured. Cheap repentance only ministers to his complacency, as effectively as any psychiatric pretension to give him peace of mind by telling him that he is no worse than other men, who are sinners too.

When the sinner, putting his sole trust in the grace of God through Christ, makes what restitution he can in *relevant* ways, he shows that he is truly sorry. To that extent it becomes easier to forgive him and to transcend the consequences of his sin. Still those consequences remain: he cannot reach back and make things what they might have been.

THE ONLY WAY to understand the Christian doctrine of the Atonement is to practice what Jesus told Peter to do—forgive our debtors 490 times, until our habit of forgiving them overcomes their habit of sinning against us. But no sooner do we set out to follow Jesus in bearing this Cross than we discover that our amiable, condescending, half-impatient "Forget it" is only salve on the malignant tumor.

True forgiveness requires the resumption of the broken friendship by mutually transcending the offence that has caused it. This makes forgiveness a three-way affair, involving God, my neighbors, and myself.

The problem as illustrated in the parable of the Prodigal Son may be represented by a triangle, with God at the apex, the elder brother in the lower right corner, the younger at the lower left. When the younger brother goes off to squander the estate on riotous living, he sins not only against God but against his elder brother. As long as he remains in the far country, the Father's purpose for both sons is hindered, and the hard way of the cross is forced on him and on them.

This is the eighth in an extended series of studies of the Lord's Prayer written by Dr. Stamm, a member of the Gettysburg Seminary faculty.

The older brother becomes angry with God for his tolerance of the injustice which the forgiveness of his brother seems to him to involve. So all three sides of the triangle are broken. Every sin against man is also a sin against God; that we can easily see. But what is not so clearly understood is that every sin against God is bound to work itself out also as a sin against man. The only way to achieve harmony is by a mutual, three-way forgiveness.

SMARTING UNDER his sense of unfairness, the older son would like to see his sinful brother sent to Hell while he himself is taken to Heaven. He does not stop to ask whether it would be fair to make his brother suffer *eternal* torment, despite his repentance, in retribution for his few short years in Swineland.

He fondly imagines that he could be happy in Heaven while contemplating his brother's unending pain. He does not share his Father's forgiving love. Out of fear, he may come to yield a grudging obedience to the command, "Avenge not yourselves, I will repay, saith the Lord." But all the while in his heart he is saying, "I am letting you off because *I* am forbidden to take vengeance. But just wait! On the Day of Judgment *God* will give you all that is coming to you—ten times more than I could give."

Therefore when God "repays" the sinner by forgiving him, this self-righteous brother gets as angry as Jonah was when God forgave the Ninevites. He does not share his Father's forgiving spirit. If God were to accept him for eternity in that frame of mind, he would fetch in his grudges, build spite fences, and speedily turn Heaven itself into Hell.

The Devil's masterpiece of deception is to persuade the sinner that he is justified by faith, but that God will take him to heaven without his reconciling himself to his brother.

THE HEARTLESS ATTITUDE of the unforgiving man would be bad enough if he himself were faultless. But, like the man who owed $10 million, he has no idea of the enormity of his own sins. He would choke his neighbor who owes *him* only $20 and put him to jail—for eternity!

It is not the amount of the debt that determines a man's unwillingness to forgive it. A small creditor can be just as cruel as a big one. Mortal man is a traveler with two packs, one in front, always full, in which he carries his grudges against others, where he can always keep an eye on them. The other pack is on his back, nearly empty, for his own faults, where he can keep them out of sight. The Holy Spirit has always found it slow business to overcome this perversity in human nature.

Sometimes it happens that even Christians around the same Lord's table are not on speaking terms with each other. Their sin ranks with Peter's, who denied his Lord, and with that of Judas, who betrayed him. To prevent this betrayal we must be able to say, "As we also have forgiven our debtors."

JESUS' WARNING that God will not forgive those who do not forgive others their trespasses does not mean that God forgives us *because* we forgive, but that in the process of being forgiven we forgive our debtors. God's love creates in us such a love for him and for our neighbors that we extend the same mercy we receive.

An unforgiving person automatically closes his heart to God's grace and blocks God's eternal purpose to make all men friends of himself and of each other. He could not take us to Heaven in such an evil state without transplanting and per-

petuating earth's quarrels through eternity.

Redemption and restoration put the relationship of man and God and man back on the basis on which it rested before sin broke it. But this is only the beginning. Forgiveness in its larger aspect is part of God's creative process. In the beginning he said, "Let there be light." With the coming of Christ he said, "Let there be forgiveness." And this is the Christ who says, "Behold, I make all things new." On Easter evening he breathed on his disciples, saying, "Receive ye the Holy Spirit: whosesoever sins ye forgive, they are forgiven unto them."

This makes every member of Christ's church a fellow cross-bearer with him. On his own Cross he did something for all of us that no man could do for himself. But this does not mean that his cross is *totally* different from the cross which this great commission has laid upon us.

Christ is the Lamb of God who takes away the sin of the world. How? First by his own supreme creative act on the Cross, where he gave his life, which every day had been spent in doing all things well, to give life to men, and thereby to lay the foundation of God's kingdom. Then he continued his incarnation through his Spirit in the church, whose members he sends into the world as his Father has sent him.

Thus empowered, our task is to help him to take away the sin of the world by forgiving and reconciling the past and by living to prevent sins in the future.

Christ is the Bread of Life, and as his life enters into ours we in turn become "bread" to others. Daily forgiveness is daily bread for the soul. Just as Christ had his disciples help to distribute the loaves and the fishes at the banquet of the kingdom by the lakeside in Galilee, so he bids us give this bread of forgiveness and fellowship in his name.

To pronounce absolution as a mere formula while withholding our own forgiveness would not give the hungry sinner even half a loaf. It would give our debtors a stone where bread is needed. Forgiving and being forgiven are inseparable. If we try to put asunder what God has joined together we shall never be able to forgive ourselves.

Forgiveness is the vitamin which God supplies to his kingdom builders. When we forgive our debtors we act as his servants to distribute this vitamin to the souls of men. The debt which God has forgiven us by his grace alone, through faith in Christ, is to be the measure of our devotion to this task of making all things new by forgiveness.

No Information

At the 1949 rates (United States income tax) single persons with taxable income, after exemptions, of $10,000 were able to give to charity $1,000 at a net cost to them of $700.80 . . . Whether the Recording Angel sets down as a credit to this individual the whole $1,000 the charity received, or the $700.80 he might have kept for himself, is a matter on which we have no statistical data.—F. Emerson Andrews in *Philanthropic Giving* (Russell Sage Foundation)

The Gospel for the Second Sunday in

Lent is written in Matthew 15:21-28

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

BEFORE WE BEGIN to study our Gospel lesson for next Sunday, read it both in Matthew (15:21-28) and in Mark (7: 24-30). Notice the differences between the two accounts.

Just before the occurrence of the event recorded in this lesson, Jesus had trouble with the Pharisees about some rituals and traditions which his disciples were ignoring. During the discussion which followed, Jesus called the Pharisees "hypocrites." Naturally the Pharisees were offended (Matthew 15:12).

Jesus then left the plain of Gennesaret and traveled some 30 miles northwest to the vicinity of Tyre. Tyre was a Phoenician seaport on the Mediterranean. Perhaps because of his criticism of the Pharisees, Jesus was forced to leave. More likely he wanted to spend a few days alone with his disciples.

HE STOPPED at a house near Tyre, hoping that no one would discover he was there. At last some peace and quiet? No! The news that a healer had arrived had somehow reached a woman whose daughter was sick. She came into the house, fell down at Jesus' feet, asked him to cure her daughter. Apparently she spoke in Greek. Possibly Jesus answered her in that language. Greek was widely used in Palestine at that time.

The visit and request of this woman presented a problem to Jesus. He explained it briefly to his disciples. His job was to work with the lost sheep of Israel (the Jews). Of course he was concerned about the Gentiles (non-Jews) such as this woman. But he didn't have the time personally to spread his ministry beyond the borders of Israel. That would come later.

Furthermore, to heal this woman's daughter would drive the Jews still further from him, for they considered these people to be outcasts. To heal her daughter might actually hurt his work with his own people, and they were his immediate concern.

Jesus knew, too, that if he performed this healing, his privacy would vanish. This woman would tell her friends. They would tell others. Crowds would come. The crowds would wish to be healed or to witness healings, not to listen to his teachings. Physical cures were not his primary concern. From much previous experience he knew it would do no good to tell the women to keep his healing a secret.

WITH THIS in mind he regarded the woman. He told her in effect, "It is not fitting to take the food which is intended for the children (of Israel) and give it to outsiders."

Jesus used the word "dogs." We know that the Jews used the term "dog" in referring contemptuously to their non-Jewish neighbors. It was used in referring to Gentiles, Samaritans, and all others not fit for the New Jerusalem (Revelation 22: 15). The dog was not a household pet among the Jewish people. They only knew the mangy scavenger dogs of the city streets.

Perhaps the Phoenicians kept dogs for pets, for Jesus used a special playful word to mean "dogs," something like the English word "puppies." The word had no harshness in it.

The woman, like the persistent widow of one of Jesus' parables (Luke 18:1-8), would not be put off. She gave a clever answer. "Yes, Lord, but the little dogs do get the crumbs that fall from the children's table!"

I am positive that Jesus smiled appreciatively at her answer. The whole conversation took place with good humor and with real sympathy. "Very good," said Jesus. "Go back home. Your daughter is cured."

JESUS HAD NO lack of sympathy for the Gentiles. He healed a Roman centurion's servant and commended the centurion for his faith (Matthew 8:5-13). Matthew 4:24 and 25 suggest that he healed many who were considered outsiders. But during the early part of his ministry, Jesus was concentrating on the Jewish people. When he sent out his disciples (Matthew 10:5-7) he restricted their activity, told them not to go into Gentile or Samaritan cities. Probably there weren't enough of them to cover a wide area.

We must not forget that the final verses of Matthew's Gospel commanded the disciples to go and teach all nations. Even the story of the temptation implies that Jesus thought in terms of the whole world (Matthew 4:8). It simply was not expedient to get involved with anyone other than the Jews of Palestine at this stage of his ministry.

THE JEWISH ATTITUDE of contempt toward the Gentiles went far back into Hebrew history. Its roots are found in the promise to Abraham of a land and a nation. The Jews felt themselves to be the "chosen people." In order to be worthy of the Covenant (Genesis 17:1-8), they had to keep their religion pure and undefiled.

The worship of *Yahweh* (the Hebrew name for God) was superior to all other religions. As the Hebrews wandered through the wilderness toward Canaan, laws were formed to prevent the corruption of their religion, to safeguard from contacts with other religions. And in the land of Canaan more laws were added, to preserve the heritage from the infiltration of Canaanite customs.

The Jews considered themselves "a light to lighten the Gentiles" (Isaiah 49:1-6). All this led the Jews to feel contempt for the Gentiles. That, coupled with persecutions the Jews had to endure, led to hatred. In Jesus' time they were ruled by the Romans. Before that they had been ruled by Assyrians, Babylonians, Persians, and Greeks. Naturally they despised the Gentiles.

JEWS DISLIKED the Samaritans even more. When the Assyrians captured Samaria, they systematically destroyed the racial unity of the people of northern Israel. The people intermarried with Assyrians. Colonists from Babylonia and Arabia were introduced. The colonists brought idolatry with them. Foreign religious practices began to fuse with the worship of Yahweh. Jewish religion was no longer pure.

From that time on, the people of northern Israel (Samaria) were considered outcasts by the orthodox Jews of Judea. The Samaritans set up their own priesthood, their own temple. They ignored Jerusalem. Sometimes they played politics with Gentile nations. The Jews hated them for all these things.

Jesus did not share this hate. He knew the Samaritans were children of his Father.

Personal Problem Clinic

Postponer

QUESTION: Louise is a great postponer. If she has a task to perform in the morning, she manages to busy herself with something else and put off her real job until afternoon. If she is to meet someone downtown she delays getting ready until the last minute and is almost always late for appointments. Whatever there is to do she puts off as long as possible.

She confesses that she hardly ever faces any responsibility without a desire to delay. This tendency is getting her into trouble in her job. She feels that life is very hard, and she derives little satisfaction from her daily work. I have urged her to take herself in hand and do things at the right time, but the suggestion has not worked.

REPLY: Louise hasn't grown up. No one of us, of course, is 100 per cent mature. It seems that this young lady has never learned to make decisions or to direct herself. Did someone—perhaps her mother—make all her decisions, and lay out her day-to-day plans? Whatever the facts, she will have to free herself from this infantilism.

Here are two suggestions:

1) If she can put enough determination into it, she can settle the whole matter by making a bold start at self-direction. She can resolve that tomorrow and ever after she will live on a schedule, set a time for everything, and be punctual in all responsibilities. Such a scheme will require exercise of will power over a period of time—until she has become habituated to promptitude and a practice of personal responsibility.

2) If that is too big a dose, she will need the help of someone who will put her into action at the right times. This will have to be done little by little, in increasing doses, each of which will push her further into assumption of personal responsibility. By such gradualism she can probably be brought to a large degree of dependability. Her helper will at first have to furnish most of the motivation. She should then develop more and more desire to propel and guide herself—especially if her progress is given recognition as it occurs.

Whatever course is followed, Louise will have to develop initiative and a sense of responsibility. No one can for very long assume the obligations which actually belong to another.

Memory

QUESTION: I seem to be getting very forgetful. Names, figures, places, facts, and other items slip away quickly. I have been embarrassed and put to disadvantage repeatedly by this weakness. I don't think I am old enough to feel the effect of the years yet. I can't afford to lose out because of memory lapses.

REPLY: The quality of one's memory is inherited, and there is nothing we can do to improve its quality. Memories have been found to be of different types, such as motor, visual, and auditory, but most of us are of a mixed type.

"Memory systems," often ballyhooed as wonder-workers, are complicated and indirect. Hovland, of Yale, comments, "If you will spend the same time and effort directly on the material that is required to learn the system, you will usually be ahead of the game."

Generally we can improve the functioning of memory by 1) concentration on what is to be remembered and learning it well in the first place, 2) over-learning, 3) learning things in logical order, 4) purposive, distributed repetition, 5) learning by wholes rather than by parts, and 6) practice of recall.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa. Letters will be edited to conceal identity of authors.

Religion in School

The Blind Spot in American Education. By Clyde Lemont Hay. Macmillan Co. 110 pages. $2.

This book in no way exhausts the factual and philosophical data that impinge on the problems which the author believes are arising because of secularization of American public education. Its worth springs from the concern which it should place in the minds of religiously thoughtful people over the dangers which secularism in public education can wreak upon a Christian society.

The author cites a great many figures and offers many quotations from leading citizens, educators, and religionists. These selected statements assume, however, that most of our social ills rise from secularization in American education. The crime wave, the disintegration of the American home, the consumption of alcoholic beverages, the trends in church membership and Sunday school enrollment are discussed in such a fashion that the writer believes either that their unfavorable aspects result from inadequacies in public education or that the schools can exert a primary influence toward reform.

In either case the assumptions are without some foundation, because it is generally agreed that from the American home spring the attitudes and impressions which shape the behavior of youth and guide social outlook. The author has several good summaries on the philosophies of the separation of church and state, and religion as the basis of a broad culture. He describes the Champaign case and its attendant implications without suggesting a way in which our society can place more godly men and women in the home and the school.

He calls upon the public schools to "assume a larger measure of responsibility for the moral and religious training of their pupils than they have hitherto been willing to concede." Except for parochial schools, this same call might be extended to many of the private schools in this country. It is true that the schools have children and youth for many hours of their impressionable years. It is also true that many pupils come under the influence of teachers who are Godly men and women during their school experiences. The problem lies not with our system of pupil education and probably not with the curricula which have been devised. It lies with the men and women who administer and teach in our schools. But they too have a problem. How far will a public permit them to go with spiritual guidance and religious teaching?

All persons interested in religious education should read this little volume because it offers data and criticisms which although not conclusive, do provoke judgment. Unfortunately, the author offers no suggestions or proposes no plans other than to "restore religion to its rightful and essential place in public education."

Philadelphia MILLARD E. GLADFELTER

Unrealistic Philosophy

The Philosophy of Religion—A Consideration of the More Profound Aspects of Religious Thought. By William S. Morgan. Philosophical Library. 413 pages. $6.

In no field is our contemporary demand for unity without uniformity, co-operation without conformity, more insistent than in the philosophy of religion. There is fairly general agreement with Whitehead's diagnosis that the original sin in this respect is to be found in Descartes' "bifurcation of nature" into primary and secondary qualities, which deprived man's values of any metaphysical status in the universe and made of him an intellectual orphan.

Concerning the prescription there is much less agreement. Morgan's book offers one such prescription along metaphysical, humanistic and epistemological lines.

Philosophy, from which he starts, is defined as the search for ultimate principles. It erred in following the lead of the seventeenth century which emphasized objective

nature rather than human nature, and reason rather than emotion and volition. Thus it was unable to complete its task. Morgan's analysis of man shows that such a separation of reason is not natural, and that his knowing is a function of emotion and volition.

Locating the sort of unity which he is seeking in the human self Morgan tries to relate it to the universe. Viewed in terms of his relations, man becomes a finite "index" of the nature of the infinite Being of which both he and nature are parts. Viewed in terms of action he becomes a "co-operative partner" with the same Being.

Trying to synthesize these two aspects of man, Morgan works his way up through ethics and aesthetics to religion which thus becomes the natural completion of philosophy. In religion the relation of the part and whole is realized in a feeling of harmonious co-operation which reaches its peak in an aesthetic realization of the fundamental unity of man and God.

Approaching this book as it is written, subjectively, one gets the sort of feeling which can only be found in the reference room of an old library, completely removed from the problems of our time. Only in such a place could one find aesthetic satisfaction in the innocent suffering of the "finite crystallization of the infinite" which is man. N. E. RICHARDSON, JR.

Gettysburg College

Way of Life

The Christ of the Cross. Dare Christians follow Him? By Richard Morgan. Richard R. Smith. 285 pages. $3.50.

In 11 chapters the author presents his theme of what he considers to be "the mind of Christ" and the necessity of developing this type of mind. The author states in his introduction, "Jesus of Nazareth gave to the world not only His teachings which must become civilization's way of life, but he also gave his example of attitude and disposition which his followers must adopt."

The author thoroughly reviews the ills and errors of Christians and the church, in their refusal to respond to the call, "follow me." His closing chapter asks, "Dare we do other than follow Jesus?"

The book presents a mass of facts, gives a volume of exegetical material. The author's general style is sermonic, didactic, exegetical, with many Bible quotations—a number of which are long, adding considerably to the length of the book. What might be termed a weakness is the repetitious reasoning and critical approach without offering a solution as to how attain the ideal.

A comprehensive index gives the book practical value as a reference work.

St. Paul, Minn. ALFRED O. FRANK

The Kingdom Could Come

What Would Jesus Do? By Glenn Clark. Macalester Park Company. 286 pages. $2.25.

The events described in this novel are just impossible—but then so are the results that can be and are achieved hourly and daily through the power of prayer by thousands of followers of Christ in real life today.

In the story Charles Maxwell, a young, brilliant and praying minister, follows up an appeal made 50 years previously by his preacher grandfather in the same church for every Christian to ask himself before every act and decision of life, "What would Jesus do?" Startling results follow as people in all walks of life follow or reject that principle of living for a one-year trial period.

Reading this book one could readily believe that the Kingdom of God on this earth could come in a very brief time. No longer need one think of its coming in terms of thousands of years, but in a generation, a decade or even in a single year it could come if Christians subscribed to this compelling challenge and coupled it with the inherent power of prayer in one's daily life.

Glenn Clark has thus added another in a lengthening series of his books on the power of prayer in the life of the individual, the state, the nation or even the world. Designed as a sequel to Charles M. Sheldon's story, *In His Steps,* and by Sheldon's permission and blessing, this book too merits wide distribution. GEORGE E. BOWERSOX, JR.

Salisbury, Pa.

OVERSEAS

ARGENTINA: Buenos Aires. Jan. 19.—"The synod here is working to obtain more pastors and missionaries because of the scarcity of workers. Efforts are being made to secure entrance permits for a Hungarian, Lithuanian, Estonian, and Slovak pastor, as well as to obtain students from Germany who could finish their seminary training here in the Argentine and thus step right into their work after a couple of years' acclimatization.

The United Lutheran Church in Argentina will send its students to the seminary (*Seminario Concordia*) of the Missouri Lutheran Church beginning in March. Plans are also well underway for formation of a pre-seminary course under direction of the United Lutheran Church. Pastor Andrew Mazak has been designated to supervise this program, although a layman is to be in charge.

The first meeting of the All-Lutheran pastors' organization of greater Buenos Aires will be held April 16 in the Missouri Seminary in Jose Leon Suarez, a suburb of the city. Prof. E. J. Keller of the Missouri Seminary will speak on "The Sacrament of Baptism." Those taking part in the discussion will include pastors from the German, Swedish, Danish, Norwegian, Finnish, Missouri, and United Lutheran churches.

Construction work on the chapel in Posadas is well on its way, and soon another will be begun in Berisso. Plans have been finished for a church building also in Rosario, where Pastor Graefe is now stationed. Pastor Pablo Lienck is building up an extensive educational program in Posadas, and Pastor Andrew Mazak is carrying on extensive work among the Slovak people in Berisso, where there is a large meatpacking house of the Swift Company.

A few changes have been taking place in our mission. Pastor Albert Alsop is now on furlough. Pastor Levon Spath has taken over Pastor Alsop's work in Azul and is also supervising the work of the church in Olavarria (both cities of Buenos Aires province). He is aided by a student of our seminary, Roberto Leegstra, who thus is able to complete his year of practical work in connection with his seminary study.

Pastor N. E. Townsend, who arrived about a year ago, is now in charge of the co-operative work of our congregation which at present holds its services in the Danish Lutheran church in Tandil. Pastors Townsend and Spath had a most successful daily vacation Bible school for children of Tandil, translating and compiling some excellent materials to make this project successful.

Pastor Schoen, one of the pastors who has come over from Germany and been taken into our work, is now conducting services in German and Spanish in Florida and San Isidro, suburbs of Buenos Aires, and soon hopes to be able to start some work in co-operation with the Anglican Church in Lomas de Zamora, another suburb of Buenos Aires.

Mr. Shilin, expert in moving-picture-taking, is expected to arrive within a few days to start filming one of the first color pictures of the work here in Argentina, under the sponsorship of the Board of Foreign Missions.

Very high temperatures have been registered lately here in Buenos Aires, as summertime comes into full swing during January and February. Often the heat soars to between 95 and 100 degrees (F). However, houses are built to withstand the heat better than in the States.

A campaign is being started to raise funds for construction of a vacation cottage for pastors and their families on land donated to the church in the mountains of Cordoba. Although summer is now here, many of the pastors and missionaries are unable to take vacations, due to the extremely high expenses of travel and hotel lodgings. If this summer cottage project is successful, it will be a great help to the ministry here, as well as the start of the establishment of an orphanage and health resort under the direction of our church.

—EDWARD W. GRAEFE

PEOPLE

Lund-Quist Promoted

Dr. Carl E. Lund-Quist, assistant executive director of the National Lutheran Council since 1948 and head of the NLC's division of public relations, has been named chief representative in Europe of the USA Committee for the Lutheran World Federation.

He is expected to leave for Geneva, Switzerland, late in March and will maintain headquarters there. A native Kansan, he is a graduate of Bethany College and Augustana Seminary. Prior to joining the NLC staff in '46, he was director of the Twin City Lutheran Student Foundation in Minnesota. He was also student pastor for the University of Minnesota and other northwestern colleges.

Illinois Builders

Members of Our Saviour Church, Riverdale, Ill., have felt for some time they'd be far more comfortable in church and Sunday school if they had a little more breathing room. So they did something about it!

Pastor Raymond C. Shawl (*see cut below, left*) and his laymen asked the congregation to approve plans for enlarging and improving the present church plant. Result: construction has begun on a two-story addition; contracts totaling nearly $70,000 have been let for Sunday school classrooms, offices, youth recreation rooms and a kitchen. The nave of the church will be enlarged to accommodate 400.

At the recent cornerstone laying ceremony (*see cut this page*) Dr. Armin G. Weng, president of Chicago Seminary, was principal speaker.

RIVERDALE'S BREATHING ROOM
. . . everyone wanted it

Lutheran Trio Leads

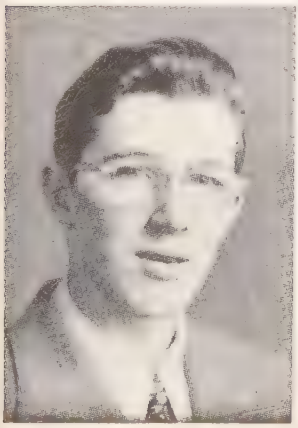
Early this month, young people of Allentown, Pa., were called on to "meet today's critical times optimistically with the understanding that through Christian unity and rededication of youth a free world may maintain itself against any un-Godly aggressor."

Leaders in this citywide movement were three Lutheran youth—Jean Munsch, of St. James' Church; Leona M. Heydt, of St. John's Church; and Jack McHugh, of St. Michael's Church (*see cuts page 37*).

The Youth Week this month included dramatizations in churches and on radio stations. Youth active in church work served as missionaries to bring unchurched youth to Sunday worship services. Other denominations co-operated, in the effort sponsored by the Allentown Christian Youth Council.

JEAN MUNSCH

LEONA HEYDT



JACK McHUGH

Briefly Speaking

During the many years he'd been a tugboat captain on the Great Lakes he hadn't had much time for church. Then, at 76 and alone in the world, he was befriended by a Lutheran pastor of a mission at Menominee, Wis. Instructed and baptized, he joined the church, warning his new-found friends "I'll be of no financial use to you." Recently, therefore, when members visited the "old salt" during the annual every member visitation they declined to ask for a pledge. Whereupon their host called them back in a voice that boomed just as it had from the tugboat bridge for years: "Wait a minute! I still have my Christmas check from the company. I want to help, too!" The canvassers returned to the church with the entire check—$25!

An 87-year-old steel worker—Emmanuel John Paulet—has spent most of his life and all of his money being a good samaritan to the sick. During the past 30 years, he's visited patients in St. Elizabeth's Hospital, Granite City, Ill., every single day, sometimes, nurses report, when he should have been in bed himself. Previously, he carried on the same benevolent work in hospitals in Pittsburgh and Gas City, Ind. He averages 75 calls each day, gives as his motivating reason: Matthew 25:40. ("Inasmuch as ye have done it unto the least of these . . .")

In his parish *Messenger*, Pastor Willard H. Borchers advised members of St. John's (Dayton, Ohio) Church on the following "atom bomb precautions": 1) Worship every Sunday; 2) Revive your interest in God's way of thinking by a faithful reading of the Holy Scripture; 3) Assume a healthful and helpful attitude of co-operation with other church members in promoting spiritual unity; and 4) Remove peevishness and in its place put sacrificial service.

Members of Faith Church (St. Paul, Minn.) and Pastor Charles L. Grant were piping mad when someone stole 81 of their organ pipes while they were being repaired. Charges against an organ tuner were pressed, but a jury acquitted him when he maintained that someone had removed all 81 pipes from his truck while he was transporting them from the St. Paul church to his Worthington (Minn.) workshop.

NEWS IN THE CHURCHES

IOWA

Tipton Pastor to Supply at Ely

THE REV. RAYMOND TIEMEYER, pastor of Trinity Church, Tipton, will also serve as supply pastor of St. John's Church, Ely. Arrangements for this service were made at a meeting on Jan. 12 of committees representing the two congregations. The Rev. J. Hamilton Dawson, who had been serving as supply pastor at Ely, was forced to give up the work because of ill health. The Ely parish is currently engaged in a building program. Pastor Tiemeyer is also serving as chairman for the committee making plans for the August LAA convention.

JOHN C. BRUCE, senior student at Central Seminary, has accepted a call to St. John's Church, Dunlap, subject to his ordination. He has been serving as supply pastor for the congregation for the past year.

CHAPLAIN WESLEY J. BUCK, formerly pastor at West Des Moines, graduated from the Chaplains' School recently and has been assigned to Sheppard Air Force Base, Texas.

AT ENGLISH CHURCH, Oxford Junction, new art glass windows were dedicated by Pastor L. Jack Ehlers. Six side windows and one smaller front window were installed. Purchase was made possible by contributions to the memorial fund.

The Evangelism Department of the Board of Social Missions will conduct one of the institutes for the year-round program for evangelism in the Iowa Synod Feb. 19 and 20 in St. John's Church, Des Moines. Business sessions of the eastern and western conferences of the Iowa Synod will also be held.

THE REV. MAX PINKERT resigned as pastor of St. Mark's Church, Dubuque, effective Jan. 31, to accept a call to Luther Memorial Church, Detroit.

Iowa Synod raised its Lutheran World Action quota in full, but only 94.48 per cent of its apportionment.

ST. PAUL'S CHURCH, Fort Madison, is giving consideration to a remodeling program that architects estimate will cost approximately $28,000. The plans will include a complete change of the nave of the church and will provide additional facilities for Sunday school and fellowship.

Ivory-tower theorizing about race problems is out the window at Wittenberg, thanks to the work of Dr. F. James Schrag, head of the college sociology department. A new course, introduced last fall for the first time, discards "empty words," replaces them with actual, living encounters with the problem. Door-to-door interviewing discloses the typical American race opinions; lectures provide the background for these opinions; and panel discussions with members of the different minorities unearth the true situation of the American Negro, Jew, Japanese, Chinese, etc. Sam Ujiie, a Japanese-American (see cut opposite) who served with the Army of Occupation in Japan, described the position and problems of his people. A local Rabbi, Sidney Brooks ,led the panel on Jews

Nisei Sam Ujjie

THE SYNODICAL PARISH and church school committee met last month in Redeemer Church, Des Moines, with Dr. Earl S. Rudisill guiding plans for a series of teaching clinics for parents, teachers and other leaders.

FREDRICK D. BOLDT

NEW YORK

Rochester Promotes Vesper Services

BUFFALO—Citywide Lutheran Vesper Services were conducted in the Rochester churches for seven Sunday afternoons. Wherever possible the services were coordinated with anniversary or other special services held in the local churches. Purpose of these worship hours, as stated by the Pastoral Association, was to meet the need for a service for people unable to attend in the morning, for those desiring a second service and to promote closer fellowship among the Lutheran congregations. Services were conducted in Christ, Peace, St. Paul's, Redeemer, Grace, Trinity and Reformation churches.

THE REV. MILTON F. A. ARNDT has resigned from Concord Church, West Greece,

CAMPUS

NEWBERRY College's students on the campus late last month had good opportunity to observe at first hand the working of the South Carolina Synod, which met Jan. 29-31. Although the sessions were held between semesters, not a few Newberrians were on hand for the major addresses.

DR. JAROSLAV PELIKAN, who presented a series of outstanding religious lectures at Gettysburg Seminary last year, became the youngest professor ever to be a member of Concordia (Missouri Synod) Seminary faculty last month. Dr. Pelikan was elevated from an instructor to a professor in the department of church history. He's 27, has taught at the seminary since 1949 after teaching at Valparaiso University. He graduated from seminary in '46, the same year he received his doctorate in historical theology from Chicago University.

HARTWICK College graduated 18 students who completed their four-year college course last month. They'll get their diplomas in June.

WITTENBERG College has 20 new scholarships totaling $16,300 available for the first time this September. Five cover full tuition of $1,520 over the four-year period; 10 will cover half-tuition, or $760. Scholarships will be awarded on basis of applicant's high school achievement, record of activity in school, church and community, and need for financial assistance. Applications close April 15. Another five, valued at $220 each, have been established by the Michigan Synod for freshmen.

WAGNER College's a cappella choir is currently on a 20-day tour of Pennsylvania, New Jersey and New York and the District of Columbia. Outstanding concerts are scheduled for the Naval Medical Center at Bethesda, Md., Washington, Baltimore, Pittsburgh, Trenton, with a homecoming concert on campus Feb. 18. The tour began Jan. 28.

Television Stars Howdy Doody and Buffalo Bob Smith become LLM members

to accept a call to Concordia Church, Kendall.

THE INDUCTION SERVICE for the Rev. Howard A. Lenhardt, newly elected synodical home mission developer, was held at Reformation Church, Rochester, last month.

Dr. Frederick R. Knubel and Dr. Ralph W. Loew participated.

A new wing is to be added to the Lutheran Church Home for the Aged of Buffalo. An amount of $175,000 is to be raised among the United Lutheran congregations of the Niagara frontier, with Feb. 1 as the scheduled date for the campaign to begin. Dr. Kenneth Eckhert, Holy Trinity Church, Buffalo, is general campaign chairman. The new wing is currently under construction, will replace an old wooden structure, will include kitchen, dining room facilities, general meeting room, 20 residence rooms, nurses' quarters and infirmary.

PARKSIDE CHURCH, Buffalo, has a new window in the sanctuary. The window pictures four scenes from the intimate life of Jesus. Plans have been made to complete the remaining windows in the next 12 months.

RESURRECTION CHURCH, Buffalo, will celebrate the 40th anniversary of the founding of the congregation early in March. A charter-member service, a confirmation reunion, and an address by the Rev. Edwin Boettiger, one of the organizers of the congregation, will be featured.

FRANKLIN L. JENSEN

OHIO

Service Society Gets New Director

COLUMBUS—Pastor Chester A. Holmquist was installed as director of the Lutheran Service Society of Northeastern Ohio last month in Zion Church, Canton. Dr. Carl F. Reuss, sociology professor of Wartburg, Iowa, College, and executive secretary of the Board of Christian Social Action of the American Lutheran Church, delivered the installation address on "Christian Love in Action."

The society covers activities in 12 counties (120 congregations and 40,000 confirmed members). Furthest advanced phase of the society's program is a chaplaincy service conducted by local pastors in their home counties. Social service and social action are also proposed by Director Holmquist.

Pastor Holmquist is an ALC minister re-

POPULAR PUPPET

story of the week

Members of Holy Trinity Church in New Rochelle, N. Y., knew the Bob Smiths well. Wasn't he their organist; didn't his two sons attend Sunday school regularly? Besides, any morning of the week, Bob could be heard over an early morning NBC chatter and piano program.

Then things began happening! Bob created a puppet character, dubbed "it" Howdy Doody. Suddenly, Bob and Howdy were skyrocketed into television fame as Howdy became just about the most popular TV artist among a couple million kids within television range.

The name of Howdy Doody and Buffalo Bob were soon passing Hopalong Cassidy in popularity; in no time, there were few youngsters who didn't glue themselves to the living room rug in front of the TV set every afternoon at 5:30 "to see Howdy Doody!"

Among the most ardent fans was a six-year-old Staten Island (N. Y.) lad who, incidentally (?), was the youngest member of the Lutheran Laymen's Movement for Stewardship—Lee Endress, son of Henry Endress, LLM executive secretary.

EVERETT MITCHELL, LLM member and well-known NBC Farm and Home Hour emcee, posed a question to Buffalo Bob and Howdy Doody: "How about joining the Lutheran Laymen's Movement?" The answer was a quick "Sure!"

To promotional-minded Mitchell and the elder Endress, the next step was only natural; to have young Lee accept the TV pair's applications for membership.

To top off the date with the youngest LLMer the day he joined, Buffalo Bob put the youngster on the television show as the "commercial"—the boy who bites the bar of candy and says "Good!"

cently serving at Ashville, Ohio, was formerly institutional pastor for the Central Ohio Inner Mission League at Columbus. He is a graduate of Capital University and Seminary, and of the social administration school at the Ohio State University.

MEMBERS of Indianola Church, Columbus, rejoiced Jan. 21 when a 30-year-old indebtedness went up in smoke (mortgage-burning). In 1921 $20,000 was borrowed for the construction of a $60,000 building. In a few years the debt had been cut in half, then with depression years, left untouched. In 1938 the congregation began to cut down the debt, in 1942 was aided in a refinancing program by the Board of American Missions. A building fund has been set up to receive contributions which previously had been made toward debt reduction.

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William VanHorn Davies, Pastor
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Sunday School 9:45 A. M.
When in Harrisburg come to Messiah

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In the Heart of Miami
Holy Trinity
Lutheran Church
200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
" . . . *where sin and pain find healing*"

FEB. 6 was the date for the Central Conference pre-Lenten retreat, held at rural Mt. Zion Church, Lucas. Meditations by Dr. Harold H. Lentz, Pastors Luther Buchholtz, Chalmer E. Moore, Wray C. Smith, John F. Kindsvatter, and Austin F. Shell made up the program.

Sunday schools in the Wadsworth area were aided recently by a leadership training school sponsored by Augsburg, Orrville; Zion, Doylestown; St. Michael's, Marshallville; St. Paul's, Sharon Center; Jerusalem, Acme; and Grace, Wadsworth. The school was attended by 65 workers.

AFTER NINE and a half years' service as industrial department manager of the Lutheran Inner Mission League of Dayton and the Miami Valley, William F. Armstrong, a member of Second-Trinity Church, Dayton, has resigned to go into business for himself. When he began his work for the industries there was one storeroom and one truck.

Under his management the industries

Illinois Groundbreaking

Pastor Robert J. Schenck turns first spadeful of Elgin, Ill., soil for new $150,000 Christian education building for Holy Trinity Church, as Pastor K. Bruno Neumann, Seminarian David Romeis and laymen look on. Construction is expected to be completed by early summer

Among the happiest citizens of Clifton Heights (Pa.) are these Lutherans who've started a church and Sunday school in the community fire house. Pastor George Ammon, of the Parish and Church School Board staff (center), is supplying this new Ministerium mission, reports church attendance averaging 20, Sunday school, 25, and a Women of the Church group, 17

bought and paid for a large building, had $35,000 annual revenue, contributed $1,200 annually toward league office expenses, sent $11,000 to Bethany village, old people's home of the League, sent thousands of dollars worth of clothes abroad for Lutheran World Action, and annually contributed 1,800 work days for transients, alcoholics and parolees.

He was presented with a printed testimonial and a substantial farewell gift at the League's annual meeting on Jan. 21. His successor will be Emerson Lantis, member of Salem Church (ALC), West Alexandria, 1950 Roll Call Chairman.

In Cincinnati Pastor Clarence E. Miller and Miss Kay Moldenke of the Board of American Mission staff are working in the rehabilitation of old First English Church. Major repairs are being made. A neighborhood mission program will unfold as the building becomes usable.

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(Near Downtown)

H. STANLEY HOLMAN, Pastor

CHURCH SCHOOL ..... 9:45 A. M.

DIVINE SERVICE ..... 11:00 A. M.

Layman Harold Harman breaks ground for the new religious education building (to cost approximately $130,000) for Redeemer Church, Milwaukee, Wis., as Pastors A. A. Zinck, William C. Stump and Milwaukee Mayor Frank Zeidler (right foreground) look on

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ONTARIO

Kunbel-Miller Lectures well Received

DR. EDWARD T. HORN received a splendid ovation from the pastors and lay workers who heard him present the 1951 Knubel-Miller Lectures in St. John's parish hall, Waterloo, Jan. 25-26. Theme was "The Pastor at the Altar."

In summing up the appreciation of the group, Dr. U. S. Leupold, himself an expert in the field of liturgics and church music, said that Dr. Horn had given the "real *stuff*" without being *"stuffy"* and had told the pastors what they *must* do without being *"musty."*

A NEW RECORD of over a quarter of a million dollars in benevolence was contributed by Canada Synod churches in 1950. CHEY receipts were $112,817.26, followed closely by the synodical budget with $112,610.93. In response to an urgent tele-

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gram from ULC Stewardship Secretary Henry Endress, Treasurer E. A. Kalbfleisch cleaned out his account with an extra check for $600.

Latvian and Estonian groups, though not yet formally organized, have made generous contributions of over $800 to the synodical budget. Two of the Latvian groups, one in Hamilton and one in Montreal, are expected to organize into separate congregations shortly.

DR. J. H. REBLE, Kitchener, has been elected president of the Canadian National Committee of the Lutheran World Federation. Meeting at Saskatoon in mid-January, the committee learned that only 75 per cent of its $100,000 LWA had been raised. Nearly half the amount had come from the Canada Synod which reached 92.3 per cent, for a total of $34,746.

REUBEN BAETZ, who has been Canadian Lutheran worker in Europe for the past two years, has come home for two months to organize the securing of assurances for 600-800 DPs expected to come to Canada shortly. He is scheduled to return to Germany as resettlement director for the British zone. The burden of receiving the new immigrants will fall on Miss Katrine Peter-

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Members of Grace Church, Lincoln, Nebr., and their pastor, Dr. Leland H. Lesher, are now worshiping in this new church. Plans for the building were started over a decade ago; ground was first broken in the spring of 1948. The structure is one of the best of its type in the Middle West

sons. She is being transferred from Halifax to Montreal to take the place of the Rev. S. Friedrichsen, former port chaplain who has gone to the pastorate of Trinity Church, Windsor.

LAST SUMMER Erlyn Wilker, staff member of the Lutheran Camp at Edgewood Park, shot a number of scenes of boys and girls in various activities. This spring, the picture, which runs about half an hour in color with attractive titles on a rustic background, will be shown in many of the Sunday schools in the area served by the camp.

ON THE MOVE: After 27 years at St. James' Church, Elmira, PASTOR L. H. KALBFLEISCH has taken charge of the Sullivan parish . . . THE REV. A. F. BUEHLOW is leaving Guelph-Shantz for Trinity Church, New Hamburg . . . DR. ARTHUR LITTLE is supplying in Aylmer following the resignation of the Rev. John Mangelsen . . . THE REV. FRED ZINCK, assistant at St. John's Church, Waterloo, will become pastor of St. Luke's Church, Kingsdale, June 1.

NORMAN BERNER

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Housefather or Couple for Boys' Cottage. (16 boys—ages 13-16.) Wartburg Orphan Farm School, Mount Vernon, N. Y.

HELP WANTED

HOUSEMOTHER for boys and girls 5 to 16. H.S. education. Age 25-45. $90 per month and maintenance. Good references. Nachusa Lutheran Home for Children, Nachusa, Illinois.

PENNSYLVANIA

Laymen Discuss Peace in Our Time

NORRISTOWN—"Peace in a Troubled World" was the theme of the pre-Lenten retreat for laymen held in Emmanuel Church, Souderton, Feb. 3. Sponsored and planned by the Norristown Conference Brotherhood, the retreat featured five half-hour presentations on the theme by five conference pastors, with half-hour periods of silence in between. Speakers were the Revs. Charles M. Kern, W. Paul Reumann, Arthur S. Hanson, Orval C. Hartman, and Theodore L. Fischer.

Conference pastors, at their retreat held two days earlier in St. John's Church, Sumneytown, heard sermons by Pastors Ernest E. Miller and Samuel E. Kidd, and a paper on "The Eisenach Old Testament Pericopes" by Prof. Charles M. Cooper, Philadelphia Seminary.

Less than two years after coming to this country from Latvia and beginning to learn a new language, the Rev. Janis Dzirnis assumed the pastorate of an English-speaking parish in Wisconsin on Feb. 1. His clinical training was taken under the Rev. Charles F. Brobst, Telford.

BY A COINCIDENCE both of Pastor Brobst's congregations, Little Zion, Indianfield, and St. Paul's, Telford, found that their confirmed memberships at the end of 1950 were exactly double what they were when their pastor

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began his work 14 years ago.

Of 266 children enrolled in the first eight grades of Telford's public schools, only six did not attend the community released-time school held in three local churches.

As part of its 60th anniversary celebration, Grace Church, Royersford, has bought an adjacent property which it plans to remodel into a parish house and a sexton's residence. Pastor Paul J. Henry reports that two sons of the congregation, Cpl. John M. McGinithin and Pvt. Donald Moyer are listed as mission in action in Korea.

A religious survey of North Wales, completed two months ago, shows that Lutherans number 386, Reformed 312, Baptists 275, Catholics 264, Methodists 246, Episcopalians 95, Presbyterians 60. About 20 other denominations were represented. Only 210 residents claimed no church affiliation.

St. John's Church, Spinnerstown, until recently part of a three-congregation parish, has called Philadelphia Seminarian Donald Pritz as pastor. Zion Hill Church, formerly of the same parish, has elected another seminarian, Evans Keim.

An increase of 23 per cent in confirmed membership is the record established by St. John's Church, Richlandtown, in 1950. Accessions numbered 83. The Rev. Robert M. Heiberger is pastor.

Briefs: A four-acre plot in the heart of the town has been purchased by St. Luke's Church, Dublin, with a view to building a new church . . . St. Paul's Church, Red Hill, is spending $2,000 on repairs and additions to its organ . . . At a New Year's Eve ceremony, Emmanuel Church, Pottstown burned the last note of a $60,000 debt incurred in an improvement program begun in 1948. THEODORE L. FISCHER

DECEASED

Mrs. Elisha Schmidt

Mrs. Elisha Schmidt, widow of the late Pastor E. J. K. Schmidt, died Jan. 20. She was 82.

Prior to the death of her husband, she had

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erved in parishes in Genera, Toledo, Middlepoint, and Paulding, Ohio.

Surviving are two sons, Edward Schmidt, of Paulding, and Luther Schmidt, of Colorado Springs, Colo.; three daughters, Mrs. L. R. Moore, of Colorado Springs, Mrs. Esther Burtch, of Paulding, and Mrs. Helen Barbour, of Toledo, O.; and two sisters.

The funeral service was conducted in Paulding Jan. 23 by Pastors Donald R. Fauble and J. Albert Updegraff.

Mrs. Lillie E. Stair

Mrs. Lillie E. Stair, widow of the late Pastor Ruben S. Stair, died at the home of relatives in Woodsboro, Md., Nov. 18.

With her husband, who preceded her in death 25 years ago, she served in Bloserville, Hallam, Sinking Valley, Centerville, Stoughstown, and New Cumberland, Pa.

The funeral service was conducted Nov. 21 in Lewisberry, Pa., by the Rev. Henry R. Spangler.

CHANGES OF PASTORATE

CALIFORNIA

SCHOLL, TITUS R. From Church of Our Saviour, Tucson, Ariz. To Altadena Church, Altadena, Calif. 197 W. Foothill Blvd.

CANADA SYNOD

NOLTING, WILLIAM C. From Windsor-Pain Court parish, Ont. To Zion-St. John's parish, Ayton, Ont.

ORTH, GEORGE W. From Sullivan Twp.-Williamsford parish, Ont. To Walkerton-Mildmay parish, Ont. Victoria St., Walkerton.

CENTRAL PENNSYLVANIA SYNOD

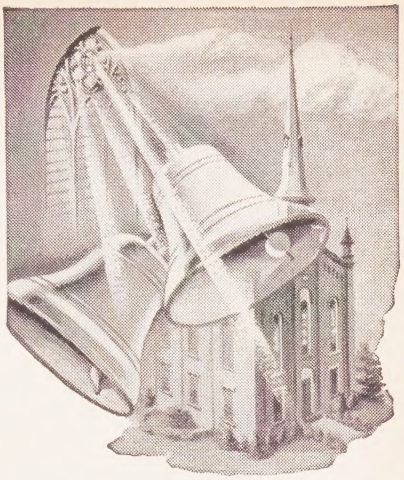
HECKMAN, IRWIN E. From superintendent of Lutheran Hospitals and Homes Soc., Fremont, Nebr. To Lemasters parish, Lemasters, Pa.

RUDISILL, CARROLL S. From Spring City, Pa. To St. Clairsville parish, Pa. RD 1, Osterburg.

YEAGY, ARTHUR. From Messiah Church, Larchmont, Pa. To Friedens parish, Friedens, Pa.

ILLINOIS

RHINE, JOHN S. From Trinity Church, Warrenville, Ill. To St. Mark's Church, Nokomis, Ill. 217 E. Union St.



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IN CONCLUSION . . . . . .

DR. FRANKLIN CLARK FRY is more skillful than other people I know in telling about things he has seen and heard. This month his assignment is to report to the American public about his round-the-world journey through hunger and helplessness. Almost as soon as his plane grounded in New York on Feb. 5, he was scheduled to get to an NBC microphone for his first broadcast.

The schedule was like this: Feb. 6, "News of the World" program on NBC . . . Feb. 8, "Nancy Craig" broadcast (ABC) . . . Feb. 9 at 8 P.M. Dr. Fry and Mr. Crews on a "Time to Share" half-hour on the NBC network, with recordings of messages from President Syngman Rhee of Korea, Prime Minister Nehru of India, and others. An NBC interview with Dr. Fry was scheduled for Feb. 10. On Sunday, Feb. 11, at 1:30 (EST) he was scheduled for National Vespers on the ABC network.

This week at 6:15 P.M. Monday to Friday on the CBS network is a "You and Homeless People" program, with Dr. Fry scheduled to speak on Feb. 12 and Dr. O. Frederick Nolde on Feb. 15. On the Mutual network Dr. Fry is due on the "Luncheon at Sardis" program Feb. 16 at 12:30. There is a television network program (Dumont) each Tuesday morning this month at 9:45. Dr. Fry is scheduled for Feb. 20.

THE IDEA BACK of all this is that a church leader should tell all Americans about the ocean of human need which exists at this hour in many lands. People don't understand about all these refugees, hungry children, homeless multitudes.

We may debate all we please about the question of arming the free nations against aggression, but this business of sharing with those who are in need something we can't debate. To feed hungry people, to care for the homeless a sick, is the right thing for Christian people to do, at any time, anywhere.

Our own best way of doing this is contribute our full 1951 Lutheran Wor Action fund right away. Why should let this essential thing drag into Decer ber, and then require a big push to g it done? This year, let's not delay. At t very latest every penny of our 19 quota should be in by the end of May.

THE LUTHERAN would like to print list of all congregations which send their synodical treasurers their full Wor Action amount before Easter. A pos card notice to the editor when the quo has been sent in will be sufficient to g the name of your congregation on t list. I shall very eagerly await this new and readers of THE LUTHERAN will b glad to see it published.

Let's move quickly these days. Th president of our church has circled t earth in 30 days in a great mission of con passion. Surely we can respond to his ap peal in three months—at the most—wit our share to help troubled multitudes i faraway places.

We don't know what will happen to morrow. It may be much worse, c much better, than any of us expect now But we know one thing definitely. Ou Master has clearly said that we must shar with those who are in need. It's a simpl matter of loyalty to him, and of love fo his children everywhere.

How soon will it be until the mornin mail at THE LUTHERAN office is full o postcards reporting our loyalty and lov in terms of Lutheran World Action dol lars and cents? —ELSON RUFF

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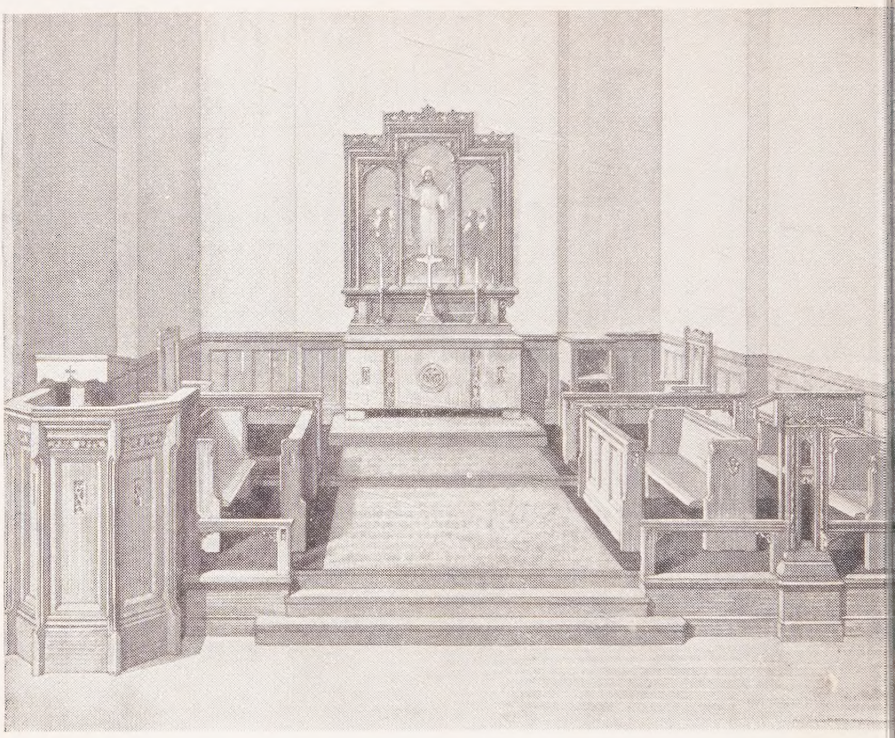

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